

ESSAYES.

By Sir WILLIAM
CORNE-WALEYS
the younger, Knight.



Printed for *Edmund Mattes*,
at the signe of the Hand and
Plowgh in Fleet-street.
1600.

The Heads.

- | | |
|-----------------------|-------------------|
| O F Resolutiō, | 15. Of the obser- |
| 2. Of Aduise. | uation and vse |
| 3. Of Patience. | of things, |
| 4. Of Suspition, | 16. Of Obluion, |
| 5. Of Loue, | 17. Of Discon- |
| 6. Of Friendship | tentments, |
| and Factions. | 18. Of Sleepe, |
| 7. Of Aemula- | 19. Of Life, and |
| tion. | the fashions of |
| 8. Of Praise, and | life. |
| Glory. | 20. Of Imitation, |
| 9. Of Entertain- | 21. Of Behavi- |
| ment, | our, |
| 10. Of Ambitiō, | 22. Of Alehouses |
| 11. Of Discourse, | 23. Of Affecta- |
| 12. Of Cēluring, | tion. |
| 13. Of Iells and | 24. Of Fanta- |
| lesters, | sticknesse, |
| 14. Of Youth. | 25. Of Fame. |

FINIS.



To the Right vertu-
ous, & most Honorable La-
dies, the Lady Sara Hastings,
the Lady Theodosia Dudley,
the Lady Mary Wing-
field, and the Lady
Mary Dy-er.

Right Noble Ladies.

Although I know that worthy
Knight, the Author of these Es-
sayes, hateth nothing more then
comming in publick, yet many
Copies of them being bestowed,
by often transcription (as it many
times hapneth) they might haue
A 2 beene

The Epistle

beene by a mercenary hand fowly
corrupted and altered in sense,
and both in his absence and mine,
deliuered to some Printer, who to
make present gaine, would haue
published them unpolished, and de-
formed without any correction: to
preuent which, hauing in my hands
a perfect Copy, and being inuad-
ly priuate with his privatest con-
ceits, I thought it better to divulge
them, then to aduenture that ha-
zard. To couer this presumption,
I haue made your Ladiships part-
ners in the patronage, because I am
sure howscener he shall dislike the
publishing, yet it shall please him
that your Ladiships names are ho-
noured in the forefront of his wri-
tings. I know also, that if himselfe
could haue been perswaded to make
them

Dedicatorie.

them thus vulgar, out of his owne
choise, to your Ladships they had
beene directed, of whose vertues I
haue heard his owne tongue utter
such worthy praises, that I doubt
not but his Heart (which alwayes
agreeth with his tongue) and all
his other powers, are, and shall ener
be consecrated to your Ladships
service.

The worke of it selfe being ver-
tuous, it cannot but be gracious to
your Ladships : for in this back-
ward Age (too much declining from
Vertue,) who are more fit to protect
and defend her then your Lad-
ships, who are so neerely allied to
Vertue, that she hath chosen you
for her Temple, therein instrined
her selfe, and in you onely desireth
to be adored. Your Ladships are
neere-

The Epistle

neerely conioyned in blood, three of you being Sisters by nature, the fourth by Loue: but that coniunction is nothing so noble (although very noble) as that sweete combination of your spirits, which are all so deuoted to Good, that though there be a Quaternity of your persons, yet those persons are so guided by those Angel-like spirits, that they make up a delightfull harmony, a Soule-ranishing Musick, and a most pleasing and perfect Simpathy of Affections.

If then your Ladships shall patronize these Essayes, what venomous tongues shall dare to infect them? If you like, who will dislike them? what you allowe, nothing but Enuie, Detraction, and Ignorance wil disallow, whose infectious breaths

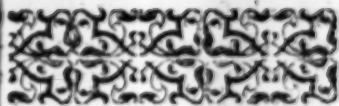
Dedicatory.

breaths shall bee so purified by the
precious Balme of your Vertues,
that all shall sodainlie dissolve into
the sweet Aire of Applause. They
are now (Honorable Ladies) your
owne, being freebie given to your
Ladiships by the true hearted Af-
fection of their Author, and by the
hands of

Your Ladiships most
humbly deuoted

Henry Olney.





Essay. 1.

OF RESO- *lution.*



He Worlde is a
booke: the words
and actiōs of men
Cōmentaries vp-
on that volume:
The former lyke

manuscriptes priuate : the latter
common, lyke things printed.

None rightly vnderstand this Au-
thour, most goe contrary. Some
fewe according to probabilitie : but
the worst of all is, the vnserled opi-

B

nion,

Essay. 1.

— nion, whose continuall alteration
— makes him vnprofitable to him-
— selfe, and to others. So much have
I hated this giddy vncōstantnesse,
as I have bin cōtent to take know-
ledge of durrie Resolutions, and to
preferre them before the other;
yea to pittie & admire them both
together, and to end the viewing
that obiect with allowing the ver-
tue of the Iewel, if it had bene wel-
fet. Truly Inced no other exāple
then mine owne life, which endo-
red cōtinual troubles, while youth
and folly governed my barke in
the sea of chaunges. I still contra-
dicted my selfe, attempted nothing,
but a languishing wearinesse pos-
sessed me before the ende: but it
was no matter, so vnworthy were
those thoughts and attemptes, as
they were worthy of an vntimely
death, & to be interred in the mire
of

Of Resolution.

of Irresolution. In the end I found
my self: and my soule vndertooke
to guide me into a more wholsom
aire: I dare not say shee hath kept
promise really, but it was my own
fault, yet in part she hath: Her mo-
tions, my own memory & bookes
haue done something: these last I
am much bound too, especially to
Seneca and *Plato*, who haue gotten
this power ouer me, (though they
seldom make me do well, yet) they
oftentimes make me thinke well:
they so wholly possesse me, as I
then resolute to meditate on no-
thing vnder *Socrates* Apologie.
Me thinkes I am strong, and able to
encounter my affectio, but hardly
haue my thoughts made an end of
this gallant discourse, but in comes
a wife, or a friend, at whose sight
my Armour of defence is bro-
ken, and I coulde weepe with
them, or bee content to laugh at

Essay. 1.

their triuiall sports. After which I come again to see my promise broken, that challenge in cold bloud makes me desperate, that were it not for the comfort of my youth, which gently giues mee time, I should surely punish my incōstancie with great rygour.

Thus it is with me yet, and I am afraid of worse, by comparing what power these gentle Disturbances haue ouer me: I am afraid griefes and calamities would overthrow me: nay, I will not be afraid (since it is truth) to confesse, that I am more troubled to thinke Disasters should trouble me, then of themselves: yet I am sometimes perswaded not to mistrust my self, since I haue alreadie tasted some store of crosses, but they are nothing, no not preparatiues to that I may feele. Not leauing these thoughts

Of Resolution.

thoughts thus, I beginne to search into the inuentry of my thinges esteemed, & I find not that I haue cause to loue any thing so preci-
ously: I haue a wife, & a very good one, I loue her according to her deserts, but should she fall into any thing except dishonestie (which her vertue I know will defend her from) I would not weep if I could choose, nor do any thing more than stand the surer vpon my guard to resist fortune: for wealth, and her *Appendices*, I know them not, nor did I long for them ever, but to keepe mee from basenesse, and to exercise Charitie. For my Parents I owe the voluntarily that, which the lawes of God, and of Nature, exact of all men, I doo it without Hypocrisie, or feare: yet should they loose their wealth, or their liues, I wold neither teare my hair,

Essay. 1.

nor melt into womanish exclamations. No I know the revolutions of the worlde, they are not straunge to mee :

*Omnia tēpus edax depascitur, omnia
Nil finit esse diu.* (capit,

I think nothing wold more trouble me, thē that they shuld loose their reputation, I loue that well, and it wold grieve me sure to be preuented of that patrimony. For other friends (thanks be to God) I haue but fewe, I would I could affirme the same of my acquaintance. The cause, fewe haue corrupted mee; and out of my owne choyse, there are few that I hold worthy of that nearnesse. Some I haue whō I hold so vertuous, that they wold be sorry to see me lamēt for any of their trialls. Thus I haue bene content to hold you in mine own example the longer, as taking the opportunitie of recording these honest thoughts,

Of Resolution.

thoughts, whose wil I hope I shall the better follow, since I haue set my hand to their choyse: and I see no reason but I should be as carefull of not breaking with them, as common men are of a bonde, the penaltie is as much, the law to punish, & recouer lies open, the court of Conscience with whom it is alwaies Terme time. To speak now of the contrary, it hath much moued me to see the strange alterations of men vpon slight occasions, at the receit of a letter, yea, before the reading, at a message, at newes: I haue bene so charitable as to be sorry for them, for these intollerable bendings of theirs. There are others (but it is no matter, for they are commonly hawking, or dogging fellowes) that hoping the return of some messenger imploied about these woorthie occasions,

Essay. I.

have suffered great extremitie betweene hope & feare in that time: at sight of the messenger, behold the very heighth of Disquietnesse, and wherefore? alas for a Dogge, or a Hawke: belecue me, a pittifull disease, which in my opiniō ought to be prayed for as earnestly, as one that is vpon the point of taking his leaue of his bodie. When *Seneca* writ the definition of Hope, *Spes nomen est boni Incerti*, I am sure he meant not that good this way.

Banish these grosse perturbations all noble spirites, they are daungerous, and the enemies of Resolution. I do not poetically deifie Resolution, neither do I set vp a marke impossible to hit: no, it is in the power of a lowe stature to wade here without drowning: I speake of no impossibilitie, perhappes at the first some little difficultie:

there

Of Resolution.

there belonges so to the basest trades, and shall thy estimation be so tender hearted, as to refuse it for so meane a price: beware of such couetousnesse, for it is worse then to loue money. Our misfortunes in general, me thinks should not be so neare a kinne to vs, they are no part of vs, wee may stand without them. God hath given vs Bodies, Soules seperate from others, and hath tied neither lands nor treasures vnto them, they are no part of their buildings, we are worse then women, if we cannot see without these Habilitments and tricks: without question, it is a true signe of a maimed Soule, and a deformed Body, to seeke lucker from these outward things. It is more base then to bee out of countenance at a feast, if not graced by the Hoste. I am my selfe
still

Essay. 1.

Still, though the world were turned with the wrong side outward.

If I loose ground in vertue, I will repent, not wash Handkercheifes in my teares. Man knowes not himselfe vntill he hath tasted of both fortunes. Every milke-sop can endure to swim in hot bathes; any m^a shews gloriously in pomp, and no maruell, for he feeds Flatterers, and they him: but to endure the tempests of winter, to be able with his strength to endure the most violent tides, and still to swimme aloft, he is the man. You shall finde no man that dares goe wet-shod, but will protest in his Ambition, how much he loues Honour, what exploits, what famous Acts he would do, if he had bene borne mightie: do you heare my friend? you are out of the way, if you thinke any other estate but
your

Of Resolution.

your owne capable of true Honor:
the poorer, the better: the stronger
your enemy, the more worthy your
conquest: vanquish your owne
licke wishes, and desires, and the
Chariot of triumph belongs more
truly to you, then to *Cæsar*. I write
thus, I thinke thus, and I hope to
do thus: but that blessed time is
not yet come. Now to particula-
rities.

In the outward habit, and in
some actions, I am not so precise, I
like not to be bound to one, it be-
comes not secular men, it tastes of
affectation and Hipocrisie: It is
naught, it comes too neare singu-
laritie, and a desire to be noted: for
those things I would conforme
my selfe: I am not of their mindes
that tax *Alexanders* putting on the
habit of the Persians. It was a poli-
tick intēt, he ioyned thē to him, by
that

Essay. I.

that yelding. For some actions, if they be not wholly vicious, humanitie and good nature shall make me sociable. I will haue with a faulkoner, hunt with hunters, talke of Husbandrie with the seruants of Thrift: bee amorous with the Italian, and drinke with the Dutch man, *Non ad Ebrietatem, sed ad voluptatem*: The fruite you shal therby winne their loues, and you may with that interest make them honest: A course neglected, but wel-becoming a wise honest man. Your determination being not to put on their imperfections, but to make them perfect: So doth the Grafter ioyne good fruite to a Crabbe stocke: and thus humilitie alters not the good, but makes that which is ill good.

Some may wonder I haue not
yet

Of Resolution.

yet touched Death the chiefe. If thou think'st so, thou art a coward, for in my opinion all affections are more strong : and though to some it is the chiefe instrument of Feare, I thinke not so, thou mistakelt it, it is past feare, for thou art sure of it. Thou art vnreasonable, if thou wilt buy a thing and not pay for it : thou boughtelt life, and payest for it with death. The lapidary is not sory when he hath gotten the rinde, or barke of a lewell from what is precious. Thy body is no otherwise , thou art neuer precious before thy seperation : thou shinest not, thou hast no vertue in thee, thou art not sound vntill the couer of thy perfection be withdrawne.

In truth at this time , though my face would hinder me from being thought of Age , and so by
course

Essay. I.

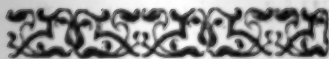
course my lease might bee long,
yet I am not afraid to be put out
of my Farme : It is a dyrtie thing
I dwell in, full of mistie grosse aires,
and yet barren ; I haue bene so
vaine glorious sometimes as to say
so, when I haue bene answered by
more yeares, that I would change
that minde , when I grew older.
I haue searched into that speech,
supposing there had bin some con-
cealed mistery in it, but I could find
none : then I thought they imagi-
ned my boldnes, the effect of igno-
rance: if it be so, I shall loue know-
ledge the worse while I liue. To
cure this disease in a woman, I
would apply no other medicine
but example : It is euery bodys
case, the fortune of Princes, as wel
as Beggars, it is the fashion. To
conclude , the first causer said it
should be so : and if thou art not

an

Of Resolution.

an Heathen, thou wilt not mistrust his loue. His wisdom ordained it, who is the fountaine of vnderstanding: Come then, *Allons Alegrement*. I haue loued a creature that hath bene the very picture of Ignorance, for following the example of *Socrates* taking his poyson. And *Cicero* whom I could neuer loue, because he was a coward, wonne me at his death, with thrusting his necke out of the coach, to meete the sword of the executioner.

Essay.



Essay. 2.

Of Advise.

IF wee could perswade the first Taste to respite the Operation, or the Operation to leaue some part of the sweetenesse to the first taste, our liues shuld be long, happy, and safe, for we should begin to liue, when we begin to breathe, whereas we begin not to liue, before we are readie to die: still defective. If hauing strength, wanting iudgement; If wise, Decrepit; Fate, Desteny, and Fortune, are the Goddesses of Sloth, Negligence, and Pleasure. These warrant our deafenesse, and promise a sanctuary to priuledge vs from Infamy,

Of Aduise. Essay. 2.

Infamy, beggery, and misery, but alas they cannot : wisdom and vertue preuailes, and before them these names of shelter are but the surnames to our folly. Our actions are in our owne hands, and it were pittie else, for vertue & vice should be confounded, were our deedes necessited. The world were no world, if they could not be cut asunder by a distinction: there were no paines, no hier, there were no vertue, no glory, all were one and this one were a *Chaos*. But there are differences, There are good, and they are to be praised, bad, the example for them yet indifferent, to eschewe badnesse by their punishment, youth readie for impression, Age wherein may be read the iourney of youth: Times christned by our vse Ages past, to light vs the way : others to come, the Iudges

C

of

Essay. 2.

of our deserts. If the end of life be to be good, if the safest purchase of goodnesse bee counsayle, if counsaile without scarres be most profitable, why eschew wee the blessing of Aduise? let vs alter this tradition, let vs not be so tender; let vs make our beauties, our strengths, our abilities compleate, with making the proportion of the mind answerable to the beautie of the body, with giuing Strength direction, Abilitie iudgement. Warres, and States, and Counsells choose men practised in warres, in states, and in counsells. Wee are to aske counsell for the passage of our euilite of them that haue passed it, of Age, and Bookes: we aske to know, we cannot know except wee belecue, wee must aske if wee will knowe, wee must belecue, or else our asking is vaine. We giue,
and

Of Aduise.

and rightly giue preheminance to Age; wee haue found out a word to beautifie the wrinckles, and hoarinesse thereof, we call it venerable: why? meereley in respect of the Apparence? no, but in respect of the annexion; because wisdom commonly accompanieth such a presence: for should we see it in any other thing, it would be despised and called riueld, and ill fauoured.

Let them in Gods name then shew vs their inward excellencies, and as our eyes belecue them to be old, let our minds belecue them to be wise: I see nothing more decay the fairest braunches of our Commonwealth, then this neglect; either wee will not endure Aduise, or not belecue it vntill our owne perills, and overthrowes make vs see it, to our shame.

Essay. 2.

We are inquisitiue of Trauailers concerning straunge Countries; our cares stande wide open for newes; and somerimes we swallow matters improbable: but when we are Advised for our owne sakes, perswaded by Vertue, tolde the passages of the world truely, and haue all this sealed vp with the assurance of a fathers, or a friends loue, whom we haue no cause to suspect, as speaking either for Ostentation, or Flattery, yet we beleeue not. Let vs supple our affections with reuerence, and regard of their words: let vs prepare our selues to receiue this inheritance, which feeds the minde, though it doth not durtily painper our bodies, it fortifieth all, and costs nothing, with safetie it giues you that which another perhaps purchased with daunger, in an houre his collection

Of Aduise.

lection of yeares. It would doubly
blesse you with youth, and iudge-
ment, which seldome happen in
our Age, because our Age is so
obstinate as not to bee capable of
Aduise.

Let vs a-ke, and follow: The life
of Industries first fruite is some-
what sweatie, and painful, but then
pleasant, and euer pleasant. A me-
mory stored with the performāce
of gallant actions is onely rich, it is
a sweete meditation, that may be
often read ouer without tedious-
nesse. The most leaden spirit that
euer was, at the hearing a Relati-
on of an vnusuall excellency,
though he be more beholding to
his eares, then his head, yet feeles
Emulation tickle him, and wishes
his brand were set vpon those ri-
ches. Wish and spare not, but let
not Lazinesse make thy wishes
C 3 vaine.

Essay. 2.

vaine.

. First let vs proclaime warre
against delicious nicenesse, and ei-
ther turn our affections to a good
use, or turne them out of doores,
Semen Laboris, Honoris Seges. It
was pittie *Pirrhus* had no more to
giue, he knew so well to whom to
giue, naming him his Heire whose
sword was sharpest, the heighth of
whose spirit should carry him to
the conuersation of actions stuf-
fed with magnanimitie, and iudge-
ment. Yea, here's the life, whether
he win, or loose, he is happie. *Han-
niball* being demanded who were
the worthiest Captaines that ever
were, names *Alexander*, himselfe,
and some others: *Scipio* demands
where he would haue stood, if hee
had conquered, hee answeres,
first: It was well answered, and he
ment well, his attempt shined too
glo-

Of Adulfe.

gloriously to be dasked by misfortune.

I would allow a man to keepe the house no longer then till hee be able to flie, vntill his mind and body are able to carrie themselves without falling, not vntil hee bee past reeling, and staggering, for that abilitie we neuer haue: but in this time let bookes, and Adulfe rectifie, and prepare vs fit for the entertaining of all fortunes; victories, and ouerthrowes: calamitie, and happinesse. Let vs robbe and suck from our Parents experience, and iudgement: let vs bee acquainted with the successes, and sequences of the worlde, tracke their obseruations, bee acquainted with the mindes of times past, and let their bodies goe: If wee loue what they did, we haue the best part of them, for

Essay: 2.

the worke is commonly better thā
the manual Instruments effecting
it, for they are the seruants of Di-
rectiō, the thing performed the is-
sue both of minde & hand. Fie vjō
these ingrossing senses of ours, that
make all fare the worse for the sa-
tisfactiō of one, and yet limit their
objects, and carry leuell but cer-
taine distances. The minde, the
minde is the Magazin of content-
ment, It is the minde that can di-
still the whole world, all Ages, all
acts, all humane knowledges with-
in the little, little compasse of a
braine, and yet with the force of
that little treasure commaund, di-
spose, cēsure, & determine States,
Actions, kingdoms, warres, ouer-
throwes, and all the Actes, and
Actours busied vpon our humane
Theater. To this mind, to this ce-
sterne of preciousnesse, let vs at-
tribute

Of Aduise.

tribute al, & not suffer the weight of our affections to disorder this goodly frame, this clocke of Time and Reason: *O quam contempta res est Homo, nisi supra humana se erexerit.*

These licourous Humours, and Affections, are the out-offices of our mansion, & the respect ought to be given to the Director whose high erected scituatio witnesseth his prerogative: from the Rayes of this sun proceed all blessings, Aduise is the *medium* transporting them, our braines like a sense able to performe good offices if imployed. Let vs receive, and utter, be capable, and returne increase of this fruite. What a precious sight is it to see a temperate young man, how he shines, Glory, and admiration attends all his actions: It is good in age, because the
contrary

Eſay. 2.

contrary were abhominable, but it is common, & their night being almoſt come, they cannot but looke grauely, and liue temperately, as well to preſerue them from paine, as to eſchue ſhame, and reproch. I thanke not *Alexander* for conquering the world, but for performing it before thirtie yeare old. *Augustus* commaunds admiration of mee for nothing ſo much as his beginning enterpriſes of high moment very young, and yet with that youth reducing the whole world vnder his ſubiection. I often heare olde men wiſh themſelues young, which though I allow not, as being wiſhes of impoſſibilitie, yet hoping their intent is to trace their courſe moderately, & to vnite the bleſſings of youth, and iudgement, I thinke it tolerable: but we that are yet young,
need

Of Aduise.

need not with youth, for we possesse it, but iudgement that may make vs worthy to possesse it: then begin with Hearing, next with following Aduise and Counsaile: let vs beginne with our selues, and marshall, and dispose our owne course; let vs determine it, & leaue nothing to vncertainties, but drawing out our intents regularly, follow that delineated, and wayed maner: Here liues Happinesse, for here liues wisdom: this musicke of two strings is the most delightful harmony, for the world affords not a more admirable excellency then youth, and iudgement included in one substance: both partes shewe their richest Treasure, the Soule iudgment, the Body youth: let vs then infranchise Aduise, and perswade our eares to become good common-wealths men, to respect the generall profit: Coun-

Essay. 3.

sell, and Aduise, are the parents of
Gouernment: what can I reckon
thē more worthy, more safe, more
excellent in institutiō, then Coun-
sell, and Aduise?

Essay. 3.

Of Patience.

ABout nothing doo I suffer
greater conflict in my selfe,
then about induring wrongs:
for other duties (though perhaps
I seldom performe them) yet I am
resolved they should be done: and
it is not the fault of my meditati-
on, but of my negligent flesh: but
heere is set vp Reputation as the
Garland appointed, and he that
reuengeth not, is not capable of
this glory.

Heere hath crueltie borrowed
the apparel of wanton vanitie, and
makes foolish youth her Agent. I
know

Of Patience.

I know what Diuinitie, what Philo-
sophy perswades : I knowe these
wrong-doers to be wretched crea-
tures, rather in truth to bee pittie-
ed, then maliced, and yet for all
this I dare not yeelde : the cause,
there is too much safetie in follow-
ing this Aduise, the body by this
preuents an aduventure, therefore
that respect makes mee obstinate.
I knowe againe this idle breath
should not diuert mee from Ver-
tue, but hauing no present occa-
sion wherein I may exercise va-
lour, & manifest my worth, I dare
not take day in any thing so near-
ly concerning me. But all this time
I finde not my selfe angry, but in
truth somewhat subiect to vaine-
glory, which is a worse disease, be-
cause lesse violent, and therefore
of more continuance. I haue not
yet any outward witnesse of my
valour, but this is my determina-

Essay. 3.

tion, not to refuse the first good
quarrell, and to performe it as well
as I can, after which I will serve
Vertue, beare, and forbear: and
this I will do in humilitie to please
the world, and to shewe them I
scorne not altogether their cus-
tomes. Now ariseth another ques-
tion, (behold how subtil Vice is,
shee stealeth often to the bed of
Vertue, and puts in a changeling,
and makes Credulitie believe be-
cause Vertue is a mother, therefore
this is her child :) vpon the receipt
of a wrong, and an honest deter-
mination to forgive, I am whispe-
red in the eare, that this lenitie is
iniustice, that I nourish sinne with-
out cutting it vp when I see it
growe, that though I effect re-
uenge, and reuenge could do no
more, yet it is not reuenge, it is iu-
stice: pittifull abuse, Anger is the
mother

Of Patience.

another of Iniustice, and yet Iniustice must lackey on her Errandes, fight battailes, and giue her the victory: I cannot reconcile these together, but euen in the behalfe of Truth, and mercy, I wil combat against a receiued traditiō. I think nothing but murther should bee punished: for these pettie matters of theft, and such trespasses, they are the effect of need, or wantonnesse, venial faults; Age commonly reclaimeth the one, and the other is punished by the setter Portiuncle: for any thing lesse offence, a coole reproofe, no chollericke reuenge.

I haue seene some fall out vpon wrong vnderstanding, presently he hath chafed, sworne, stricken, played the Bedlam, and in the end it hath bene proued no offence: Was not his case lamentable?
Yes,

Essay. 3.

Yes, hee is bound more strictly to Restitution then the sonne of an Usurer. It is an excellent temperate Vertue this Patience and punisheth more with not punishing then the hastiest Executioner. Though Enemies would be loth to bee hurt, yet it hurteth them to meete with a cold aduersary; the reuenge not performed, they liue in feare, the terror of which is without bloodie hands, and yet most terrible. If it were possible to play Fury to the life, and yet not haue her effects inwardly, I would be content vpon some great occasiō not to hurt, but to scarre the iniurious, but it is dangerous, and that iesting often will discouer the intent, and it is to be feared will weaken the braine, as ill as drunkenness. The greatest vse that I see olde souldiers

Of Patience.

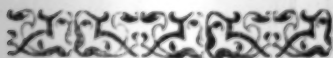
make of this conuersing with danger, is an abilitie to suffer, and in truth it is one of the best collections of Experience. Patience is the mother of Opportunitie, she prostituteth her self to them that nourish this her childe carefully, when before Anger she goeth invisible, and hindereth them from what they most thirst after. When in my reading I meete with a fellow that hath deserued much of his Countrey, and hath bene paid with vngratefullnes, and yet endures without alteration, I honour him, and in my estimation, I prefere him before the mightiest Conquerors, or most powerfull Princes: ô he is wise, hee knowes the passages of the world wel, he serued his country for his countries sake, and I thinke they haue rewarded him against their willes better then they

D

could

Essay. 3.

could with their willes : for in his other deserts hee was but a sharer with others: the tractablenes of his people might keep them in peace, the valour of his souldiers make him a Conquerour : but in this he fights singly, he gouernes alone, he ouerthrowes millions of affections, to reward which, no Triumph, no Palme, no Statue, no Edict is sufficient : what then? Memory, and Eternitie,



Essay. 4.

Of Suspition.

FROM the vttermost bounds of knowledge and ignorance, are deriued all our contentments, and discontentments : from the suruey

Of Suspition.

suruey of knowledge, proceed all
delightfull obiects, and in the ob-
scure darknesse of ignorance, liues
Doubt and Suspect, over-valu-
ing causes of Opposition. Incessu-
ous Ignorance begets Feare, and
then ingenders vppon his owne
daughter Suspition: this is the ori-
ginall of this monster, which so
distracts his possessor, as in the
clearest day hee goeth without
light, and makes his imagination
build blockes and thresholdes, in
the plainest and most beaten way:
yet let Wisedome marriage this
blinde Humour, and it seeth:
such is the touch of vnderstan-
ding, as it giueth things newe na-
tures, and makes clogges wings to
raise him to his pitch. From hence
may be demonstrated what an ex-
cellent counsellor a self obseruatiō
is, since no words, no works, no pas-

Essay. 4.

sion, no Patience comes from vs, that turn not back their heads to looke vpon this Author, and are either ornaments or disgraces to our life: they all resemble the Father, and cast backe vpon vs the true reflection of our selues. *Ms.* *du* fable hath great interest in me respecting the morrall, what he touched was Golde: what Courtousnesse toucheth, it conuerteth to that vse: we are all Bees, or Spiders, conuerting things indifferent to a particular qualitie: thus Suspicion which in women, and ignorant persōs, lookes like the mother Feare, and is most deformed, with wisdom is so ordered, as it becomes Forecall, and Prouidence: thus is the making things good, or ill, equally in our choise, as the being good, or ill. Even as the pestilencies of corrupt humors are fed by

Of Suspition.

by ill diet, and slowly goe on in their infectious natures, and increase so easily, as they shewe not their extremitie sodainly: so is the order of our life disordered by giuing way to the qualities of our affections: and as we loose ground in the right managing of our selues, the other gets: giuing libertie we loose libertie, and by degrees throwing of the prescribed course of Vertue, we fall into the incertainties of passions, and appetites, and with conuerting Desier into base vses, we purchase feare, and suspect, & liues, liuing to no other ende, but to hunt out cares, and griefes.

*Vita quid est Hominum, nisi
spes incerta, motusq,?
Hec inter dubij viuimus,
& morimur.*

Essay. 4.

Me thinks there is great difference, who receiveth love immoderately, should be touched with the contrary equally, otherwise he buyes without payment who suspects ought to be, and is suspected. If we like not this, let us deliver men ware more precious, and wee shall not be offered such base stuffe in exchange. It is the trafficke of Humours that disorders our conuersation, and seeking a present itching contentment, brings repentance on the one side, and derision on the other. Thus are our liues either weeping or laughing: and euery one by turnes either feels his own paine, and laments, or seeing better a far off then neare hand, laughs at his own imperfections in another. Who seeth a Lover, & loves not? forcing his imagination to draw a
por.

Of Suspition.

portrature of perfection, and then
Pigmalion-like inamoured of his
owne workmanship, and laughs
not? Who seeth this creature feed
vpon the Suspition of a Riuals en-
tertaining his mistresse, his cares
not hauing abilitie to performe
their office, and therefore teaching
his eyes a new occupation, measu-
ring the wind that proceeds from
her mouth, and spelling words by
the obseruation of her lippes, and
pitties not? when in another vice
this pitying laughter may deserue
these marks of reproach, and haue
his Iudges part taken from him,
and condemned by his owne sen-
tence.

Te respice, quid, quoties, obijcias cui-
(quam.

Amendmēt is more excellent thē
reprooffe: for things purchase value
with the quicknes of their loose, &

Essay. 4.

thus Amendment which is immediately good: Reproofe receiues the nature of all things performed for anothers sake, they being laborious and painfull: besides Suspition cannot detract from acted Aduise which is example. What this humour doeth vndirected, it vndoeth: what directed ful of preservation. Suspition will accuse a friend, and fearing enemies, make an enemy: Wisedome knowes Trust ought heere to be applied, and makes Suspitiō iealous of losing him, not losing him by Suspition: Certainly though it tastes of the grossenes of the parents, yet it is refined, beeing a knowledge forced out of ignorance, and not like the mother distracted, but auoyding daunger: more subtil, for feare vnderstandes nothing that lookes not terribly, and frownes
not:

Of Suspition.

not: Suspition out of smiles, and courtesies, can picke dangers, and Distrust venome out of sugar: but thus if not gouerned she wil go too farre, and starue her selfe with suspecting all thinges dangerous: but Wisedome applies it selfe to the place, and time, and out of them frames the allowance, or disallowance of Suspition. One thing makes mee thinke it not so naturally ours, seeing it seldome lights vpon things not precious in estimation, as among poore men ieaiousie of their wiues: but no where so conuersant & powerful, as among Princes, vnto whom to say rightly, it rightly belongs: for how soeuer they are, they haue enemies: If good, enuious: If euil, some that lay holde vpon that occasion: Yea, euen their friends are doubtfull, not beeing easily

Essay. 4.

to bee discerned whether louen
of them, or of their fortunes. Here
it shewes it selfe in diuers formes,
It made the cruell *Tiberius* look
vertuously, *Occultus ac subdolu*
singendis virtutibus donec Germa-
nicus, ac Drusus superfuert.
It made *Galba* Idle, when living
vnder the tyrannie of *Nero*, *Ne-*
mo rationem otij sui reddere cogere-
tur.

Claudius had it in that extremi-
tie that it turned into feare, and
basenesse, *Quasdam Insidias teme-*
re delatas adeo expanit, vt deponere
imperium cogereetur. It is seldome
wanton, or pittifull, the nexie
turne among them is into bloud,
and death, and not without rea-
son: Vppon this state dependes
the common good; the preser-
uation of which, restes much in
Suspition: for before the maie-
stie

Of Suspition.

He of a Prince none will come not adorned with an outside looking honestie.

Of the best deserts there ought to be the greatest care, *Niuno più facilmente inganna gli altri, che chi è solito, & ha fama di mai non gli ingannare*: So is there no way left him to vnmaske dissembled faces but Suspition; which though it sometimes erre, yet more often it is a true Kalender of the seasons, of the tempestes, and dangers.

Among these States, Suspition and Dissimulation are to be allowed, as beeing the Handmaydes of Pollicie, they ought to be conuersant among them, not to offend, but to defend: not in respect they are men, but in regard they are princes, whose liues travel among dangers, & therefore ought
warily

Essay. 4.

warily to keepe this case of Pistols continually readie charged, and bent? but downwards they are not to be allowed, nor dissimulation at all, for in a private Fortune it is a fearefull basenesse, and a cowardly shift: neither will Suspicion then serue to looke vpon our own liues, to obserue whether we goe backward or forward in Vertue: for we haue neither poysons, nor any other kind of treasons among vs: our enemies are more open, and touch vs slightly, and yet so plainly, as without the spectacles of Suspicion we may see them.

Thus are things different in name and nature, according to the possessor: and as Princes and private men differ in the outward magnificence, so in their inward mindes. To a lowe fortune belongs simply the vse of Vertue, In the other she must

Of Suspicion.

must be often chaunged, not into vice, but not to looke alwayes like Vertue : their Operation must meete, but their preparing must differ; the one hauing to deale but with himselfe, may goe on directly; but the other conuersant with multitudes, must sometime goe about, & seek out by-ways, which action in him may bee vertuous, though in the other it would bee termed dishonest.

Essay. 5.

Of Loue.

IT is a pretty soft thing this same Loue, an excellent company keeper, full of gentlenesse, and affabilitie, makes men fine, and ro go cleanly, teacheth them qualities, handsome protestations, and
if

Essay. 5.

if the ground be not too barren, it bringeth forth Rimes, and Songs full of passion, enough to procure crossed armes, and the Hat pulled downe: yea, it is a very fine thing, the badge of eightene, and upward, not to be disallowed; better spend time so then at Dice. I am cōtent to cal this Loue, though I hold Loue too worthy a Cement to ioyne earth to earth, the one part must be celestiall, or else it is not Loue.

I hope I shall not offend Diuinitie, if I say the coniunction of man and wife, is not Loue; It is an allowance of Gods, and so good: and the name of it, I thinke, two honest Affections vnited into one.

If this bee so, what becometh of all the rest, which are counterfaites, and yet begge vnder
the

Of Loue.

the passe-port of Loue? *Loue thy
neighbour as thy selfe*, that which
comes nearest to Loue is this, man
with man agreeing in sexe: I
cannot thinke it is so betweene
man and woman, for it gives
opportunitie to lust, which the
purenelle of Loue will not en-
sure.

Among all Affections that of
Socrates was the best, who sought
to better the mindes of his fa-
miliars, and loued a good wit,
and inclinations to good, and
ought to confirme them in that.

I laugh, and wonder, at the
straunge occasions that men take
now a dayes to say they loue:

If they meete with a fellowe
at a Feaste, or in a Potte, If
their Delightes bee anye thing
Kinne, or theyr Faces anye
thing

Essay. 5.

thing alike; If their Countreies be
one, or their landes neare adioy-
ning; If they be both rich, or both
poore, or indeed if their new-fan-
gled inuentions can finde out any
occasion, they are sworn brotheres,
they will liue, and dye together;
but they scarce sleep in this mind,
the one comes to make vse of the
other, and that spoyles all; he en-
tered this league not to impair,
but to profit himselfe. I can com-
pare prosperitie to nothing so
rightly, as to the promising plea-
teous fields of the Egyptians, which
were deuoured by the numbe-
lesse troupes of Flyes: You cannot
haue the one without the other:
Flatterers deuour the Inheritance
of Fortune, who while she hath no
need of them, looke like Bees that
will not be vnprofitable, but be
once driuen, let Pouertie be your
Ant-

Of Loue.

Arithmetician, you shall then see they brought nothing to your stocke, but fed vpon it, and then you shall easily discerne them to be Drones. There is no Loue vpon the earth, God loueth vs vnderstandedly, and some good men loue and feare him: It is Loue from this last because God is a partie, or else it might be affection, not possibly Loue. Loue is diuine, and eternall; Affection like our flesh, momentary, and mortal. If I could be sure of them, I would say I loued too, and make men say they are my friends: but it is an vncertain trade this louing, and stands vpon such a company of circumstances, as I like it not. I make no difference betweene common louers, and common whores, they both flatter, and make the name of Loue their Bawdes to serue their particular pleasures. For my choyse of

E friends,

Essay. 5.

friends, vertue shalbe the ground-
worke, and so I may build surely.
Let his fortunes be what they wil,
I care not, yet if I might choose, I
would haue him poore, for so I
might easiely shewe my affection
to him, and profit my selfe by him
with least cost: for I hold obser-
uation much more precious then
wealth, and I will rather giue him
my purse then my Time.

Essay. 6.

Of Friendship & Factions.

SINCE the necessitie of our infir-
mities hath added this curse a-
mong the rest, that it cannot enjoy
a peacetull amitie, it is necessary
that wee prouide our selues of an
Antidote against this poison: since
our loue wil not, or cannot be vni-
uersall, let vs make it happie in the
particu-

Of Friendship & Factions.

particularitie, and loue well what is well worthy to be beloued. Vnder this name of Friendship, which name cōmonly to our vnderstandings, is the messenger of Peace, is included much daunger: for, to leaue a friend, testifies either inconstancie, or treacherie: and to be constant is not without perill: In the choise rests some apparence of safetie. In this choise there ought to be much vigilancie, for vntill the marriage of loue, hath coupled paires, wise natures are timorous in dilating themselves: and after that celebration, it is irreligious to diuorce a friend thogh guiltie of many deformities. Yet must we not entertaine the humor of neutrallitie, for

*La neutralità non assicura da nimici,
e questa non conserva gli Amici.*

No, from the vtmost happines of man to his basest contentment,

Essay. 6.

it is not tollerable, neither Religion, nor nature, allowes it: we must then choose, we are compelled to choose: but here is diuersitie, the choise of a great man differs from a priuat man; the choise of a friend, from that of a faction. It is for a meane fortune to thinke of such as are able to better his minde, for a greater, of such whose strengths are able to vphold his fortune. In friendship I wil regard Vertue, In factions power: vnder this olde sentence, *Simile simili gaudet*, there was once much certainty, but now pollicy can put on all shapes, so that the Wolfe and the Lambe are hardly to be distinguished, either by their habit, words, or actions. It is lesse difficult for persons in indifferent estates to make theyr choise, then for great men, yet onely safe to pouertie, for there hee must be in loue with himselfe, or nothing.

Of Friendship, and Factions.

nothing. Well as I am, let him pace by me often, and (as Hunters do) let me see how hee behaues himselfe, hot and colde: let me see his motions in anger, heare his opinion of all things, try him with me, and against me, whether he loues what I loue, what he holds indifferently, what vehemently: If he fits you, obserue then whether he comes faster to you, then you to him; If hee be very forward beware; for either hee is a common friend, and so no friend, or else hee meanes to betray you: they are surest that are wonne with labour, and certaintest that are purchased with difficultie: for an open prostitute man, or woman, is loathsome, and flexible. Your friends estate is to bee reckoned among your cares, for if he be too lowe, he will haue occasion to vse you too often, and his barenesse promisseth

Essay. 6.

little helpe : If the vertues of his
pouertie be worthy to be knowne
bee his acquaintance , not friend,
so doth your liberalitie come vo-
luntarily from you, and not ex-
acted, and lesse serues in charitie the
when it is commanded by friend-
ship. That part of Friendship
which commaunds secrets I would
not haue deliuered too soone, this
is the preciouslest thing you can
giue him , for thereby you make
your selfe his prisoner , vtill his
Aduise, or assistance requires it,
he should not haue them , for it
may be his honestie would keepe
them, but his tongue cannot: feare
or corruptiō doth much with men,
especially when the discovery en-
daungers not his owne body. Our
respect here must be much, for our
thoughts in other cases may for
our laterie lawfully bee mingled
with the peison of suspition , but

in

Of Friendship & Factions.

in friendship, nothing but friendship, and opennesse. It is dangerous if we enjoy a friend much our superiour to doo him Offices not easily requited, such impossibilities make him desperate, and desirous to cancell that Obligation with some Action, that you shall not afterwards be able to complaine of his Ingratitude. To these I would performe duties, rather giuing assurance of fidelitie, the of theselues Assurance. For Princes, or great fortunes I think it much more vn- safe, since they cannot easily determine, whether they loue them, or their fortunes, whether this league be entered for a mutuall safegard, or for the ones particular, and it is the more dangerous, since the name of a common good authoriseth this breach.

Among these; if there be equalnesse, the more benefites the one

Essay. 6.

part pulls from another, the more
safetie the receiuer is in, for they
will be carefull of him, because part
of themselves is in him, and not
deny to doo for feare of loosing
what is done.

Sertorius the Romane, saved
his life with being indebted to his
Captains: and many States at this
day, holde other their friends not
for loue, but for feare of losse, it
being an Hostage of most securi-
tie. Alliance among these doth
much, for the mingeling theyr
blood with others of power, makes
them strong, when theirs cannot
be shead alone, but others are in
the like daunger of losse. Thus
much for the head: but heads can
plot, not execute, and therefore
they must haue meaner fortunes
tyed to them. Generally beware
of imparting too much to these,
for though you were before a lord,
you

Of Friendship & Façions.

you become now a seruant, specially if the secrets were of such importance as may promise a more liberal entertainment among your enemies. They are many Instruments that come vnder the vse of Greatnesse: If himselfe be wise, hee needes not entertaine many wise; and those fewe where they may do good farre off: for wit is a searcher, and ransackes euery corner, somewhat too much, for it is good, going inuisibly sometime. The nearest I would haue naturally simple, honest men Appendices farther off that attribute so much to my knowledge, as to performe not to examine my commandements: some for their Alliance, others for valour, a fewe for discretion: some ambitious, for that's a qualitie that great matters may be wrought out of: lastly some honest, some dishonest: Poysons
are

Essay. 6.

are as necessary as wholesome Simples, if they be in a hand able to prepare them.

Since Divinations among men are vncertaine, if FaCTIONS be so equally peised, as it is hard to determine which side will be victorious, to remaine wooed by both partes before wonne by any, is wisdom.

Shall it bee objected to mee, that the respect of right ought carry mee? I thinke so too, if my power might giue Right the vpper hande; but I doo wrong to sinke with Right, for so Right looseth a Champion: and headlong to runne into mischiefe is not zeale, but desperation.

Heere must be obserued howe you stand to both factions, whether allied, or more beholding to one then the other, for if tyed by any of these respects to the weakest,

Of Friendship & Factions.

keft, the Strongeft will be iealous, and then of force you must bee a colde enemy, for you must not think to be entertained as a friend. Beware of entring into any, where there may be hope of reconciliation, for that is commonly wrought by the deatnes of the meaner parties: So was it betweene *Tigranes*, and *Mithridates*, they were both holden innocent, & their seruants to make thē innocent found guilty. The like in the time of the *Triumiri*, where the scale of their cōcord was the deliuering the seuerall vpholders of theyr Factions one to another. To cōclude, speaking of this, euery way appeares danger: but since necessitie inforceth, let circumspectiō arme necessity: the friends of a priuat fortune are lesse daungerous: in greater there is more gaine, and so more losse: Hee that stands without
stands

Essay. 7.

stands naked, and subiect to every storme, who vnder-propped, so long safe, but no sooner loosened, but ruined. Too much suspicion begets treachery; an obstinate belief, is dangerous folly. *Clarissima sententia, Considerere paucis*: the next following is too strict, yet a sentence: *Sed clarior est altera, Considerere nulli.*

Essay. 7.

Of Aemulation.

I Doo not thinke there are any acquainted with enuy, but some old withered foolish creatures, who we say haunt our Beer-fattes, and our Cattell, such as we call witches, but with Aemulation the refined issue of Enuy, every one is acquainted: yea the most noble spirits are most familiar with it, and they do well. I loue

Of Aemulation.

I loue not *Socrates*, nor *Cesar*, nor none of these auncient glorious ones so well (in plainnesse I speake it) but I could be content their good Sayings, or good Actions were mine. I would haue them willingly with the appurtenances, and with the paines, and cost they were purchased with: but since I cannot haue them so, I will take patterne by their example: I will liue temperately, and loue valour toatchieue the like Ornaments.

Doo you not thinke Aemulation doth handsomely here? yes, yes, without question (hee is the very spirit of whatsoever tastes well. When we begin to liue, we are naturally giuen to followe what wee know, and so wee liue vanquished by pleasure, vntill Aduise or Discourse tells vs the way of Vertue, and commends it; and at that time we onely apprehend the commendations,

Essay. 7.

mendations, and would faine procure the like : thus is Aemulation the baite of Vertue, for looking into the sweetnelle of the reward, we vndertake the labour. Behold the power of Vertue, euen they that dwell not with her, but speak of her, it makes their speech gracefull. I remember the time when I my selfe was thus caught : I heard the report of the vertuous, and presently I emulated the Discourfers good deliuery, and began to get his Tale by heart : but vpon the repetition I began to thinke, if speaking well were so gracious, how excellent would it be to doo well ? thus the æmulation of good wordes, begot the æmulation of good deeds; which one day may come to the ripening & to the effecting of worthy matters. Come then, put away your rustie tradition, all you that thinke not thus :
banish

Of Aemulation.

banish not Aemulation, except you determine to haue all your yong men vnthrifs of their time, for thus youth must be entered: marry for age, Time hath brought them nearer their graues, & therefore let them a Gods name, loue Vertue for her own sake: let them define Vertue, and her reward inuisibly: but those that are now in the quickest of her sensibilitie, must see her in a bodie sensible, or they will not know her. Parents thus wrap your Aduises, for I neuer beleued any aduise of mine, vntill the applicatiō of their speech came to persons knowne, and so quickened me vp with an honest Aemulation.

Of

Of Praise and Glory.

TO the thing so full of perfection as nothing can be added
Glory must bee attributed,
for it is a title onely due to the extreme point of all perfection, to things acknowledging an original Praise: Glory goeth vpward, and is the Attribute to God; Praise the reward of men reckons downward, chalenging nothing respecting his worthines, but that there are worse, and so much goodnesse is allowed him, as to overcome ill in comparison: we must giue Glory then, not vsurpe it, but Praise is allowed vs, and we may safely loue it for Vertues sake, to whom it is so nearly ioyned; as to contemne it, shewes a mind either stupified, or shamelesse.

We

Of Praise, and Glory.

We that are left beggers by our first Fathers vnthriftinesse, haue onely a possibilitie to recouer left vs: wherefore Vertue comes hardly to vs with difficultie & paines; neither will our pouertie permit vs to be content with reuerfions, and to possesse the reward of our trauailes after our decease: and therefore God hath giuen vs vpon deserts, the liuelihood of praise, and after death, the recovery of our first rich inheritance: so that Vertue hath praise here, and Aeternitie heereafter. This praise must be detiued from Vertue, for we must loue deserts as well as rewards, or else our mindes are mercenary.

The respect must onely be to Vertue, which obtained, the rest are obtained; without which, to snatch at praise is vaine-glory, at heauen, presumption. Accidents

F cannot

Essay. 8.

cannot stand without a substance, neither haue these seperated any Essence, but are rather names then things: Vertue must beget them, for without her they are not. Let vs see Vertue thē, and afterwards Praise: what comes within the circuite of our thoughts or deedes may be adorned with Vertue: to thinke wel constantly is vertuous, and vertue giues it praise: for deedes are begotten by thoughts, & good deedes without good thoughts are not. In things indifferent a gracious Ornament onely is obtained: Thus are our Habits, and part of our Behaviour, which depend vpon occasion, and are either gracefull, or disgracefull, according to time, and place.

Curtisie, liberalitie, gentlenesse, and such like are outward vertues, and termed the parts of a winning behaviour: good they are, not to
be

Of Praise and Glory.

be missed, but yet not the end of the desire of Vertue. But shewing our chiefest treasure, wee must bring forth Temperance, Fortitude, and Patience: so ample is the scope of these perfections, as what else in moralitie may be named, comes within the compasse of their Dominion.

Temperance is the hardest lesson, so contrary it is to our Appetites, so seldome vanquished: but this difficulty is rewarded with the most resplendent shining of all: for Fortitude carries safetie with it, and present commendations: Patience often proceeds not from the rebutting choller, but from a coldnesse of constitution: but to possesse Temperance, there is no Temperature heipeth, for none are so weake, as to want abilitie to maintaine Desires, and Affections: none so

Essay. 8.

defining Fortitude, as the pleasing their sensuall appetites, shalbe called cowardise : It is a concealed victory, therefore not so neare a neighbour to commendation : no nothing can challenge part of his conquestes, for all Tempers, all strengthes, all bodies haue affecti-
ons, therefore to this belongs the title of supereminency. *Fabritius* pouertie as he vsed it, was fuller of Greatnesse, and Splendor, then Riches, or any purchase of Riches: the Giuers liberalitie was nothing so magnificent as the refusers temperance.

A follower of *Alexanders*, denies the wading through a deepe carowle, for feare of needing *Aesculapius*: So is it with all intemperancy, which is most needy, when most full. We loue libertie, and yet loue Intemperācy, which is a slave euer hungry, and asking assistance.

Diogenes

Of Praise, and Glory.

Diogenes at a Faire full of those things which Curiofitie, & Houſholders call neceſſaries, proclaimes his abundance ſuch, as not to haue need of any of thoſe things: the riches of his minde was ſo full, as it could take no additiō of contentment from thoſe outward gawdie traſh: how rich was this fellow in a Tub, ouer the moſt worldiy rich, that with riches, are haunted with humorous, and licorous appetites? Fortitudes circuit is more limited, her ſtrength beeing deſtinated to be conuerſant with daungers; how like this Vertue lookes to Temperance, ſince Feare is naturally the Companion of Daunger, but Fortitude abſtaines, and in this Abſtinence reſembles Temperance: what armour can promiſe mortallitie more ſafetie then this, which beating back Feare, looſeth nothing with ouerſight? and if it

Essay. 8.

must be death, *Vn bel morir tutta la
vita honora.* I know not how I shal
entertain this closing point of our
Actions, because all things not past
are among vs vncertaine, but I
hope well of my selfe, so much I
loath an effeminate bewailing,
which hath taken away all pittie
from mee to see men so foolishly
compassionate of themselves. *Sa-
crates* saith Feare would faine
seeme wise, taking knowledge of
what she neuer knew. Me thinks
for anguishes, and paines, *Marius*
should strengthen the backe of
our resistance, when vpon some
disease of his legges, without frow-
ning or crying, or being bound to
any thing but wisdom, he suffe-
red the Surgion to search, and cut,
and mangle, & cauterize the vaines
of his legge: he would haue serued
the other legge so, but that hee
thought the disease not worth the
curing: Thus expressed hee his
paine.

Of Praise and Glory.

paine, and yet seemed not touched with paine : It was a pretie triall, and he that vpon the like, cannot perswade Magnanimitie to resist weeping, let him obscure himselfe, and make account to doo nothing but prevent paine, and resist infirmities with Phisicke. When Fortitude feeles oppression, and an impossibilitie of being victorious, to eschew rashnesse, desperation, and fury, he turneth to Patience, which defends him from being overcome though vanquished. No Fort can cōpare with the strength of this, which suffering makes affliction angry, rather then himself to be moued. Nothing here is comparable to the vnmoued dispositiō wrought by Reason. The earth stands necessited because it cānot go, things vnseñsible because vnseñsible, but to haue the feeling of calamities, to bee shaken with the winds & tēpells of Chaunce,

Essay. 8.

and mortalitie, and yet not to be loosened, nor in danger of falling, is the most bewtiful, the most happy, and the most renowned happinesse of man, so full of perfection, as drawing liking to that extreame pitch, as it ends with Admiration. Who enioyes this Vertue really (for there are counterfaits resembling it) hath the preciousst Jewell of the world: the vertue of stones expelling poison, skins, bewitchings, and thunderclaps, hearbes, spellles, and Incantations, are not comparable, they are poore in vertues, and perhaps estimation in spight of them gives the qualities: & though they have them, it is commonly but one: but Patience resists poysons, bewitchings, thunderbolts, spellles, Incantations, & all calamities whereto our life is subiect. Traditiō saith some things wil foretokē a mishap,
and

Of Praise, and Glory.

and breake before the euent: but
Patience in the midst of Calami-
ties breakes not, no nor crackes.

The attribute of these outward
Jewels of estimation, if we receiue
good by them, must goe to them:
but all these blessings light vpon
our selues: we haue not onely the
happines of safetie, but the sweet-
nesse of not receiuing it from ano-
ther. Lastly, no casualtie can de-
priue vs of it, for wee loose our
selues if it: nor can we be vanqui-
shed with missing it, since he parts
frō himselfe that wants it. All these
blessings are the trapers of the sur-
niture of Patience, which no pow-
er, no strength, no authoritie can
make recreant. Then Praise bring
the Garland of Victory, the Cha-
riot of Triumph to adorne this
Conquerour, and Fame out of the
mouth of Enuy hale commenda-
tions, and praises: who denies the
atten-

Essay. 8.

attendance of his tongue vppon this Trophee, let him be cursed with being not capable of Vertue.

Thus Patience, thus Fortitude, thus Temperance, if Temperance, if Fortitude, if Patience be vnited, one is not enough, nor two, the consorting Harmony is not full enough: besides wanting one, the contrary not wanting, duskes all with counteruailing vices: but to be compleate, is to haue all, from which though we sometimes slide, let not that discourage vs, but vp againe, and happily with being overcome, we may learne to overcome, which yeelds the contentment of being victorious: Victory brings forth Praise, and Praise ends with Eternitie; Eternitie to our name, and to our soules. Praise is the breath of Fame, which if overcome by Time, Eternitie reuengeth, & overcommeth Time,
and

Of Praise, and Glory.

and in despite of his worne-eaten consumption liues in our best part, our diuineſt in that, a life full of ioy, and knowing no end of ioy, carried to the heighth of bliſſe, by the wings of Eternitie, and Contentment, whose incomprehenſible happineſſe none can imagine, that are not happy in the enioying eternall Contentment.

Eſſay. 9.

Of Entertainment.

THere are but two cauſes that pull on Gheſts, Loue, & Buſineſſe: I muſt in good nature make much of the former, and the latter, neceſſitie inforceth me to entertaine: but I like not to dwell vpon theſe. A ſhort time may ſatiſfie viſitation, and buſines not hindred by complement cannot laſt long.

Mee

Assay. 9.

Mee thinkes I should haue done now : It is tedious to meete with a fellow that will stay to day, and to morrow, and the next day, on purpose to say he loueth. If he feare my memory, that he thus reiterateth Loue, let him giue me some token of remembrance : this tarrying perswades me rather the contrary, hee is my enemy that thus eates vp my meate, and Time, without any cause that perswadeth his stay. Truly the name of a good fellow is so deare a title, that I had rather traffick with courser stufte, and be called parsimonious, yea miserable if they will ; It smartes not halfe so ill as the phrase, *Euery Bodies friend but his owne*. I knowe some whom modestie restraineth from telling Impudency theyr faultes : Alas good Vertue, that thou art growne a coward, and darrest not discover thy selfe. Well, I haue

Of Entertainment.

I haue a medicine for these people, I will not be consumed liuing by these wormes: what's your pleasure? this is my answere, farewell. These wordes haue an excellent vertue in them, they deliuer you to Solitarinesse, the mother of Contemplation, they keepe your house sweete, and at dinner if you like a dish, it is your owne fault if you haue it not cold. When my occasions grow so desperatly mad, as in despight of me they will hale me abroad into throngs, and great assemblies, he that entertains me, I will him, speake to all, reserve a strange familiaritie for the best, and my good word, and courtesie generally. I haue knowne some affecting Courtesie ouerthrowe their labours, with not hating choyse of Complements, but confounding a Gentleman, and a Peasant, with the likenesse of salutation,

Essay. 9.

tion, and farewell : they were too blame to set vp shop so ill furnished. As men differ, so must their vsages, and respectes, not to all, *I am the seruant of your seruants seruants.* In truth I am naturally kind, and pittiful, and would gladly giue euery man a testimony, that I neither hate, nor contemne them. I will speake, and pittie, and lament with all, and to some giue my time without a fee, but not destroy my selfe for their sakes: they are no Gods, I need not sacrifice my selfe, there is crueltie in this courtesie, I must not do thus: marry any kindnesse that shortens not in the spending, that makes not the purse empty, and the household-booke rich in *Items*, I am readie to be their Hoste, and to entertaine all: but to keepe open house vntil I shall be compelled to shut vp my doores, must be pardoned mee.

Of Entertainment.

mee. I haue a purse, and a life, and
all that I am for some fewe; but
they are indeed but a fewe: *Non
cunibus Dormio.*

Essay. 10.

Of Ambition.

WE are all in darkenesse,
the Sunne, and our eyes
helpe vs not: for we see by them,
trees, and woods, mountaines, and
me, but the light of reason is clow-
ded: so doth our discerning but be-
get Opiniō, & when we haue said
we think thus, our knowledge is at
the farthest. My steps are the steps
of mortallity, & I do stumble and
stagger for company, and crawl
rather then goe; yet I desire to get
furthel, and to discover the land of
light. To this end I reade & write,
and by them would faine catch an
vnderstanding more thē I broght
with mee, before decrepitenesse
and death catch me.

Cicero

Essay. 10.

Cicero exacteth an extraordinary knowledge from his sonne, because of his hearing, and conuersing with *Cratippus*. Mee thinks more shuld be expected from me, who haue had, and carried about with mee, the excellent Philosophy of a soule. I am now come to conuersing with Princes, great spirits, and high fliers, History hath possessed mee last, a knowledge meetest for vs, since most of the rest are supernaturall, and not of so ready vse: our thoughts here runne leuell, and may ouertake, for they are earth, & we are earth; the rest haue too much lawe; It is a great start to be as farre as heauen before vs. What we call licorousnesse in children, greedinesse in Clownes, misery in couetous persons, the same is ambitio in a higher fortune: the head of this humor is one, but in the disposing takes severall

Of Ambition.

seuerall passages. To aspire is Ambition, which is hope attempting, heere hope is abused which is giuen to man not to cline with, but to keepe him from falling. It hurts not for all this, if we would allay the vigor, and prepare it, as we do Quick si'uer, which killing, cures. I would giue men leaue to looke vpwards to make themselves apt, and nimble to leape: let them a Gods name loue learning, the experience of youth: let them obserue, and be expert in the knowledges of men, and their actions; let them bee iust, temperate, and vertuous, all this time it is not ill, it makes them more industrious, then perhaps Vertue could so speedily: but to looke vpwards, and sink into the earth, to haue a high mind, and then to bestowe intollerable worship vpon a great man, meerly because he is great, I like not. I do

G

not

Essay. 10.

not thinke but Vertue apparelled
in a true magnanimity, must speed
as well as a seeming good in insi-
nuating basenesse: and I would ra-
ther choose to rise by louing di-
stressed Vertue, then by adorning
pompe; it is much more cleanly,
though more dangerous. Men
must trust themselves when they trust
more to pleasing, & soothing, then
to their owne inward graces. If I
be honest, valiant, and able to ma-
nage great matters, doo I not a-
buse them to flie for preferment
to flattery, base seruitude, and ad-
miration of their actions, who are
worthy to be disdained? It is wor-
thinnesse to plucke Honour from
daungers, and hazards, to aduen-
ture famishing in a siege, to be the
first at a breache, to lay hold at
the grappeling of shippes, vntill
the losse of both hands, and then
to hold by the Teethe: this is the
way

Of Ambition.

way to Honor directly; for which if there be not recompence, vpon their heades let it lye: Comfort cannot be wanting to these men of valour, that they haue restored to their Countrey, the blood, their Countrey once gaue them. Are not these vertues better then to wooe preferment as if shee were a wench, to send presents, to praise all, because we like some; to dance among the creatures of seruitude, three houres before our God doth rise, and then to thinke well of a nod for recompence? I doo not thinke it pride in my nature to abhorre these, but a good safe care to keep her selfe from bemiring: for wee must not counterfayt, If wee worship *Baal*, we are no Christians: and hee that declines to their adoration is not honourable.

I like wel of *Augustus* his choise of Senatours: Let him trie mee thus a Gods name, and reiect me if

Essay. 10.

he list: I will subscribe to his wisdom, but neuer be bound to be the register of his Glory, nor to make offerings to him, to pay, to pray, and to serue. Let them that will guild ouer their fetters with the name of Policy, call him a good Polititian that can thus temporize, I thinke he is a slaue borne, meeter to feare then loue, let him be whipped, not cherished. Thus I thinke seriously, though I write it in my talking stile, It may be it is the better, for commonly he is not stricken againe, that laughs when he strikes.

of

Essay. II.

Of Discourse.

IT is a pittifull thing at great
assemblies, to see how the rich;
and gay, will ingrosse the talke,
and how basely they vse that com-
moditie, not a word able to profit
a Hackney-man: they send away
Time worse appareiled then their
Horse-keepers, poore and naked
of what is precious, but loden with
strawe and durt, good onely for
Thatchers and Dawbers. At this
time I suffer much, specially if I
would choose rather to fill my
eares thē my belly, I wish for Fid-
ler, to cōfound them, or any noise
sauing their owne: I would at this
time loose my memory, for shee is
couetous, and takes all, and with
this she will pollute all, make all
taste of Barbarisme.

Essay. 17.

In this time my eye wandering
to finde a handsome cause of In-
terruption, meetes with a fellowe
in blacke, backe againe they come
with their Intelligence and tel me
they haue found a Scholler. I goe
to this Vessell, and thirsting after
some good licour, hastily pierce it,
when there issueth medicines, or
Lawe-tearmes: alas, it is either a
Surgeon, or an Atturney, my ex-
pectation hath broken her necke.
Well these are places to grow fat
in, not wise. Let vs trauaile some-
whither else, to the Vniuersitie:
Their discourse is good, but too fi-
nicall, you vndoo them if you suf-
fer them not to goe Methodically
to worke. *Nego maiorem, aut mino-*
rem, probo, Ipse dixit, &c. I like not
this, except his aduersary be a Fen-
cer too, there is no vnderstanding
one another: It is a generall fault
among the best professions: For
Mer-

Of Discourse.

Mercenary, and Mechanicke, it
skilles not, It becomes them well
to discover themselves by theyr
speech, but a Gentleman should
talke like a Gentleman; which is,
like a wise man: his knowledge
ought to bee generall, it becomes
him not to talke of one thing too
much, or to be wayed downe with
any particular profession. Heerein
I admire *Plato* his Description of
Socrates, who though a Souldier,
and a Scholler, yet he discoursed
still like Wisedome, which com-
maunds over all. One knowledge,
is but one part of the house, a bay-
windowe, or a gable-ende: who
builds his house so maimed? much
lesse himselfe, no be compleate. If
thy Ghests be weary of thy Par-
lor, carry thē into thy Gallery: Be
thus, but yet if thou meetest with
a fellow, that wold faine show thee
he is a Mathematicā, or a Naviga-
tor, be content to talk with him of
Circles.

Essay. II.

Circles, and Quadrangles, of the Poles, and Navigating Starres.

There is an other Creature that weyes euery word, and wil be sure to turne the *verbe* behind, affects elegancy, and to be thought learned: this fellowe is formall, hee robbes himselfe of his commendations, with this premeditated course: mē looke for much, where they discern such a preparation: besides, mee thinkes hee dresses Truth and Wisedome too gawdily. It is the Country fashion to sugar ouer what is naturally sweete: he profits not his Auditory.

I knew a Country Church furnished with a Clocke, whose hammer was stricken by an Image like a man, vpon the wheelles stood a Catte, which when the Image strooke, made such haste away, as the Parishioners when they should haue wept for their sinnes, and were

Of Discourse.

were moued therevnto by the Preacher, laughed at the Cates nimblenes: so is it with this mans hearers, they catch at some prettie sounding words, and let the matter slip without any attention. Let Ape-keepers and Players, catch the eares of their Auditory and Spectators with faire burnbaste words, and set speeches: It shalbe my course when I must discourse (but I had rather hear) not to loose my self in my tale, to speake words that may be vnderstood, and to my power to meane wisely, rather then to speake eloquently.

Essay. 12.

Of Censuring.

THere belongs a dutie to euery action, they are our preciousst Issue, beeing ours alone diuinely descended, the children

Essay. 12.

dren of our soules, we must name them, our Censure is the Goslip, the names good, or badde. There was a time of no distinction, for all were good, and then Praise was superfluous, for they had motions, and instigations more excellent: but now we are so ill, that they deserve thanks that are good, and must bee cherished: for vice hath perswaded Custome, that to call naught naught, is vnciuil, & dangerous. Things in suspence come only vnder Supposition, & Iudgement will not turne her selfe into Opiniō with meddling with vncertainties. What's past is in the power of our Censure, and it were pittie it should bee prohibited, since experience doubles our naturall discretions, and discourse addes to experience, beeing the Censure thrown vp & down in our brains, vntill the wisest with the strength
of

Of Censuring.

of Reason, determines it. We are not without scandalizing, and reproaching vaines, but they are occasioned either through enuie or malice, too foule, & misshapen mothers, to beare so faire a child as reformation: yet I haue heard some wise men hold that venome of enemies not vnprofitable, that discouers our imperfections: what an unhappie and monstrous world is this of ours, where the best Offices are performed by our worst acquaintance? For friends either we choose them ill, or corrupt them, or there is no choyse, I feare the last, yet I think it possible, if we be good to make the good: but our conuersation is to delight, not to better, we haue commerce, & trafficke with our goods, not our minds: Herein let me register my particular happines, who haue parents more careful of my mind, then of my body, whose aduise, or example, if I will follow, I cannot stray. But

Essay. 12.

But in this paper I was determined to speake more generally, for particularities are offensive: Which tender affection of ours, though I abhorre, yet I meane not to hazard my selfe with Innovation. I will aduenture my opinion, but not my selfe for my opinion. Whether it be solitarinesse, or my conuersing with bookes, or that my youth hath not bene worthy of graue acquaintance, I know not, but the greatest nūber (me thinks) are out of the way: their proiect, the end they determine at is low, and base. Since Time hath distild our bloods, and seperated vs from the crowde, I hold nobility bound not to commit any action tasting of a degenerate humor. Our soules though they can here take no essentiall addition, yet in titles they do: for our vertues sure wee were first preferd, which is the desert of our

Of Censuring.

our soule, our soules then are gentlemen, and we should apparell them: but we attribute all to our bodies, we feede them well, and cloath them richly, so that we haue Gentlemens bodies, and slauish minde; nay euen our bodies, strip them of cloaths, and worshipping sute our minde, being grosse, and thick ribd, apt for nothing but a chaire with a backe, and a paire of slippers. Ease, and formalitie, are the highest wee reach at, and like seeming Fencers, we are meeter for a flourish, then defence. It is the comfort of sorrowe, to search the cause of our mishaps: for this what shall we say, that Ambition is a fault, and Quiennesse a blessing? No, but that our educations are rude, and we are blinded with Ignorance. I dissuade euery worthy spirit from the inticements of Ambition, & Quiennesse I hold blest; but

Essay. 12.

but I hold not Idlenesse to be quietnes, but that that peace is good, which authoriseth the exercising goodnesse. Beside the bond we are obliged in to our Countrey, even for our own satisfactiō (me thinks) we should be more industrious. I durst venture my life, there is no pleasure so sweet to age, blind, and decrepit, and by time robbed of all Health, and Contentment, as the meditation of good deeds: It is a rich inheritance which the father hath, and the children haue, & the whole household is graced with. If we bee asked how wee haue lived, how are we pierced, how cowardly our sloath serues vs, leauing vs without all defence? Place two men in equall fortunes, the one the seruant of Vertue, & of his Countrey, the other of Idlenesse, and pleasure, fooles may determine him happiest that eates most meat, and

Gf. Censuring.

and keepe most men, but after their deathes, the eyes most bleared with vice, cannot but acknowledge what a huge distance Fame makes betweene theyr memories.

I haue knowne the extremitie of this Idle life, and of the other I haue had some litle taste, and euen that taste I so much preferre, as I reckon not my life from the time of my birth, but frō this day, how much they differ, what a tranquillitie there is in the one, what wretchednesse in the other, how pleasing a sight is the inward aspect to the one, how horrible and fearfull to the other, that by mine owne experience I can affirme, I was afraide to thinke of my selfe, and neuer durst aske account of my owne life: their discourse & familiaritie how vnlike, this life able to better the Auditory, to set soorth
Virtue

Essay. 12.

Vertue in her fairest colours, the others motions like the penny-motions able to stire, and stare, and downe againe. We patch and lengthē our hopes with such fraile and slender stuffe, imputing our misfortunes to our Desteny, and to the Time, like *Tiberius*, asking a Gard of the Rōmane Senators, saying his loue had purchased the hate of the Common-wealth, whē it was his vnmeasurable crueltie. Neither in publike, nor in private liues, neede we be in this aduerture, it is no bodys fault but our owne: for Fortune hath no power of Wisedome, but of Sensualitie, and of liues that swimme and navigate without the Load-stone of Discretion, and Iudgement. I am brought in this Theme, to write with more then an ordinary vehemency, so certainly doo I knowe mans happynesse to rest in the managing

Of Censuring.

naging his owne time: Every man may be blest, and rich in perfection, if his owne dissolutenesse, and vnthriftnesse, incurre not the contrary. I wish we were all thus carefull, and if I can, I will begin, which I should the better performe, if a generall consent of amendment were in every bodys minde. Let vs one helpe another with laying open our diseases to one another: If our titles in our lands be neuer so litle cracked, or seame-rent, wee sweare with our blacke boxes, we are diligent in searching to recouer them, but our minds are seame rent, cracked, and bawdie, but we aske no helpe, nor endeavour to do any thing but to conceale them. For every headache our vrines knock at the Physicians doore, and we are inquisiue about the state of our bodies, but our conscience may exclaime, and

H

cry

Essay. 12.

cry out to vs, how sicke, and famished our soules state is, and we wil not heare her. Times past were not more carefull, but imployed their care more worthily: I will be bounde in the Romane Commonwealth, in the time of one mans Consulship more excellent deeds were performed, then there is now throughout the worlde in many yeages. Who can match me, *Scenola* burning his hand without motion? Where is there a *Rutilius* that wil prize his Commonwealth so dearly, as to run into the lawes of torment, and death? No, we drawe not euenly, but are carried away with particular Humours.

Lawes and inforcements, must keep vs from the extremitie of ill; what slavish mettralls are we made of in the meane time, that choose to feare punishment, rather then to loue Vertue? I blame nothing for

Of Censuring.

for this but Custome : It is in her power if shee will, to make shame smart as ill as whipping.

Lawes keep but the dregges of a Common-wealth in obedience, and them only from being too ill, but vpwardes it prouokes them not, nor any thing but Custome, and the estimation of Vertue.

All this time I have built but the bridge I meane to trauaile vpon, and not that annointed with a finicall Exordium. I trauaile where I list, and when I list, and will not binde my selfe to more then I list. Let my feete be bounde to come into the hal before the great chamber, my head shall see which I list first.

I hate the dulnesse of my owne feete, and my horses, when I trauell, and cherish the nimblenesse of my thoughtes which can flie ouer the world in an afternoone.

Essay. 12.

I am determined to speake of bookes next, to whom if you wold not say I were too bookish, I shuld give the first place of all thinges here. The best witte of man that euer was, not assisted by such helps as may make my comparison blasphemie, neuer brought so much in to the world, as by their assistance he hath had. When I heare a naturall man speak in his best, I can say but wittie, My comendations are at the farthest; but the tongue steeped in the true vnderstanding incident to learning, hath Wisdome for his reward. Experience doth much, but it is too full of scars and wounds, and is brought with gray haire, and danger: when the other hath no lesse that hath traualled but in his study. In a word propounde any course sauing eating, and sleeping, and wanting this, you are maimed: euen in the
life

Of Censuring.

life of blowes, and warres, where strength seemes to beare more sway then vnderstanding, yet Armor, Discipline, Marshalling, Advantage of number, and scituation of the place, ends with the wel tuned Harmony of an Oration, whose force hath often beene as much as all the rest, and with the sweetenesse, added vigour to the harshnesse of Valour. Of Bookes, for both Philosophies, I onely esteeme *Plato*, who doth so cunningly weaue them together, as (me thinkes) he saith he is content to giue you knowledge, on condition you should be honest. In the person of his *Socrates*, hee setteth downe one of the most absolute formes of life, that is possible to be imagined. I doubt whether he were so wel as his picture, yet *Plato* telles it so with the circumstances, as I am afraide sometimes by

Essay. 12.

doubting, to do him wrong: If he wanted not very much he is wor-
thie of admiration, if very much,
of applause, being the onely man
that euer I heard of, most inno-
cent of entertaining a forced grace
for some second cause.

Of History if you wil haue me
showe you the best first, I must
begin, and ende with *Tacitus*, so
graue a stile, so iudicial a Censure,
and so piercing an eye into the de-
signes of Princes, and States, ne-
uer met in one man: he is so wor-
thie, that I wish hee were as rare,
for I holde no eye meete to wade
in him, that is not at the helme of a
State.

For profitable Recreation, that
Noble French Knight, the Lord
de Montaigne is most excellent,
whom though I haue not bene so
much beholding to the French as
to see in his Originali, yet diuers of
his

Of Censuring.

his peeces I have scene translated: they that vnderstand both languages say very well done, and I am able to say (if you will take the word of Ignorance) translated into a stile, admitting as fewe Idle words as our language wil endure: It is well fitted in this newe garment, and *Montaigne* speaks now good English: It is done by a fellowe lesse beholding to nature for his fortune then witte, yet lesser for his face then fortune; the truth is, hee lookes more like a good-fellowe, then a wise-man, and yet hee is wise, beyond either his fortune, or education: but his Authour speakes nobly, honestly, and wisely, with little method, but with much iudgement: Learned he was, and often shoves it, but with such a happinesse, as his owne following is not

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disgraced by his owne reading: He speakes freely, and yet wisely, Centures, and determines many things Iudicially, and yet forceth you not to attention with a hem, & a spitting Exordium: In a word hee hath made Morrall Philosophy speake couragiously, and in steed of her gowne, given her an Armour; he hath put Pedanticall Schollerisme out of countenance, and made manifest, that learning mingled with Nobilitie, shines most clearly.

I haue done with Bookes, and now I wil sit in iudgement vpo all those that my memory can readily produce, and it is no presumption, *L'evento spesso è giudice non Imperito delle cose*: Seeing the beginning, and ending, the circumstances fall easily into every head, especially considering my opinion of these things is no part of my faith, neither

Of Censuring.

neither do I holde them so obstinately that I will not doo Reason reason, and yeeld if I see cause. I thinke Courage in the time of *Alexander* the great, was a great Gamster, Policy at that time was not his crafts-master; some vnderstanding they had in marshalling an Army, In aduaunting themselves by the ground, but in more hidden points they were not then exercised: thus I thinke his Conquestes the lesse miraculous: but yet from so yong yeares, from so little experience, the heighth of his attempt was honourable, and his proceedinges admirable: to keepe so warlike a people in so good a temper, argued a great strength of vnderstanding, yet do I blesse no action of his more then the faire vsage of his female prisoners, considering their beautie apt to prouoke, his temper being fiery,

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ry, not to endure provocation, one of these resistances shines beautifully, and as *Cicero* saith of *Caesars* clemency, is an action purchasing glory without sharers: His foundation was answerable to so high an enterprize, sharing out his particular reuenues among his followers, which wonne their loue: for meane fortunes loue wealth, high Fortunes Glory.

Among these, *Perdiccas* spake to my liking, who being offered an ample Patrimony, asked his maister what hee would leaue to himselfe, *Alexander* saide Hope, hee desired to rest there too: excellently well plaied on both sides: hee was a rare young man, whom Fortune followed, & with whome Death plaied good Fortune, for I thinke if hee had liued, hee would haue lost by the world, and growne downeward: so excellent

Of Censuring.

cellent was his youth, as I am afraid his Age would not haue bin answerable, and then his Cornet would haue fallen out disgracefully, therefore he did well to die.

If the Senate of *Rome* had seene *Cesar* weepe that hee was not vp as soone as *Alexander*, I think they would haue cutt him shorter, but hee offended worse in that iourney, when he protested among his Companions, that the first place in a little Village, was in his estimation more worthie then the second in *Rome*: I like not this opennesse, it was not sutable to *Cesar*, he played his Gamewell, but there was no cast like the reconciling of *Cassius*, and *Pompey*, it wonne him the wager: Even this one Action deserues a volume, for there is much in it, but I will thinke the rest, and giue it onely a scratche with my

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my pen : his Government generally was like *Cesar*, onely there rests two things that I am determined to touch : the one his erecting again the Statues of *Sylla*, and *Pompey* throwne downe by theyr misfortunes, it was too late for their memories to hurt him, yet this elemēcy to his enemies, made his friends not doubt to speed wel vnder him, and those indifferent to finde him a good Lord: this was wel done. The other as ill, that hauing brought a gouernment free to a particular, and forestalled all Dominion, not to be content with the thing, but to thirst after the name of a Monarch, it was vnseasonably done, and in my opinion the hastener of his death. This puts me in minde of the contrary course vsed by the house of the *Medici*, who did pull the staffe of liberty so easily out of the peoples bands,

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hands, that they had it before they were mistrusted: so by degrees did the sonne get farther then the Father, and the Grandchilde farther then the Grandfather; as if their soules before their communicating with their bodies had set in counsell about it.

Augustus the heire of *Cæsars* labours, was borne fit (in my opinion) to settle a new erected Empire *Militem Donis. Populum amon,* *cunctos dulcedine Otij pellexit*: hee tooke the right course, for there is in the multitude a strength more then they knowe of, and in this new worlde, seueritie might haue brought them to trickes of Restinesse, able to haue indangered their Rider, but hee loosened them, and gaue them lawes, and restrained the excesse of the mightie, things acceptable to the people, and with these good Innovations

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ons, he turned their eyes from looking into times past, or practising to recover libertie. But of all the Princes that ever my eyes have met with in my reading, or my eares have heard of by others, the onely Politian was *Tiberius*: his beginning was not ill, but full of wisdom, and somewhat virtuous, yet somewhat the better (as it is thought) for feare to be excelled by *Germanicus*, whose power in souldiers, wisdom to mannage great matters, and loue to possesse himself of great matters, was such, as *Tiberius* liued iealous as long as *Germanicus* liued at all: there was no lesse honest policy in *Germanicus*, who sawe *Tiberius*, yet was not able to shunne him: After a great Conquest of the Germanes, markes of Tryumph being set vp, *Tiberius* was mentioned in the Insculpture, and the Conquerour left

Of Censuring.

left out, for hee knew well the
couetousnesse of Tiranny.

Tiberius course with *Germanicus*
was full of safetie, I cannot say
honestie: first to remove him from
the gouernment of *France*, where
he was strōg in the loue, and mul-
titude of his souldiers, was vnder
the cloake of rewarding his ver-
tues with Tryumph: afterwards
an Insurrection in the East parts
was acceptable vnto him, to sup-
presse which, he sent *Germanicus*,
where he might bee nearer daun-
ger, remote from Loue, and con-
uersant with Chaunce: to ef-
fect which, hee sent thither *Pi-
so*, by base flattery to winne the
Souldiours, and by opposing
himselfe to *Germanicus*, to keepe
forraine Princes from vnitng
themselues to him.

Germa-

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Germanicus died there (as it is thought) poysoned, which the people desirous to reuenge, hee suffered to keepe himselfe out of suspition, and yet with such hope to *Piso*, as kept him from discouering the secret. His speech (euen in light matters) was obscure, and subiect to a subtile construction.

In the gouernment of forraine Prouinces, he made choise rather of a slowe delicate people, then of spirites of more excellency: as *Suetonius* saith he did of *Vitellius*, *In inferiorem Germaniam missus est, contemptu magis quam gratia electus.* In the ende this course made him grow doubtfull: for such people being vncaple of those places, indaungered the Empire; and such as were worthy, hee thought dangerous to his particular person: to auoyd which, he chose *Gouernors* of abilitie, which exercised their
wittes

Of Censuring.

wittes in their places with the bodies of their Lieutenantes, and themselves hee kept neare him in person. I make no Apology for his vertues (for he was vnmeasurably vicious) but his pollicy neuer failed him but in his affection to *Seianus*, who surely had gone beyond him, had he not bene hindered by the peoples hatred, and the number of his successours, rather then by himselfe. In the end, let me ende with Death, which last part giues either lustre, or blemish to our memories: nothing heere can stand, therefore let vs make it in our powers to goe out handsomely. Feare (mee thinkes) is destinated to more vncertain euent, and therefore should not disturbe our conclusion, saying truely, I should forbid it in all things, but Diuinitie, for it hinders our intentions,

I tions,

Essay. 12.

tions, and a seeming, makes vs doo
things vnde seeming.

*Quippe etenim quam multa
tibi iam fingere possunt
Somnia, quæ vitæ rationes
vertere possunt,
Fortuna quæ tuas omnes
turbare timore?*

Tacitus makes one of the *Sempronij* not wholly to degenerate from his house onely for dying well, *Constantia mortis haud indigna Sempronio nomine*. I know not any thing so certainly in our power that carrieth with it more maiestie, and begets a more eternall, and continuall Honour: nor any thing that we may provide for so certainly, and not be deceiued. Let vs a Gods name *Hoc agere*, when we liue, liue, and when wee are about death, tend our busi-
nelle.

Of Censuring.

ness.

Though we haue many examples notable in this kind among the Græcians, and that it was so conuersant with the Romanes, as nothing was more in fashion: yet I wil name only two of seuerall Sexes, it may be they may ingender among vs, and beget Resolution: I like them the better because vnexpected, therefore their manner of entertaining it not affected, it was *Iulius Cæsar*, and *Olimpia* the mother of *Alexander*, they dyed comely, and had euen then when they were out of daunger of Reproofe, a care not to commit any ill bebecoming Action.

There is a last taste of things, that giues them the name of sweete, or sowre: from this wee haue drawne a Metaphor, that nothing goeth with full applause,

Essay. 13.

that holdes not his perfection to to the end. Of life, and his appurtenances Death is the last relish, which if it taste fearefully, & looke troubled, drawes the Censure to determine it licour full of the lees of Humours, rather then of clearnesse, and puritie.

Essay. 13.

Of Iestes, and Iesters.

I Thinke Iestes, and scabbes are much alike, both the abundance of superfluous humours, & this breaking out more wholesome then pleasant, It defends the wit and the bodie from sicknesse.

If the most naturall abilitie bee thus deformed, what becomes of the affectors of this vaine, who inforce it in themselves? Surely if they determine not to beg with it,
and

Of Iestles, and Iesters.

and so to mooue commiseration put it on, and nourish it as Beggers doo broken shinnes, I knowe not their vse. It is onely tollerable in them whose natures must of force haue that vñt, which vse it as some bodies do breaking of winde. But for them that will choose to loose a friend rather then a Iest, and desire to bee admired in laughter, and are out of countenance if their Iestles take not, they be in my opinion straunge creatures.

There is another sort worse then these, that neuer vtter any thing of their owne, but get Iestles by heart, and robbe bookes, and men of prettie tales, and yet hope for this to haue a roome aboue the Sa't. I am tyred with these fellowes, my cares suffer at this time, more then at Parris Garden.

I would haue a Iest neuer ser-

Essay. 13.

ued aboue once, when it is colde the vigour, the strength of it is gone. I refuse to weare buffe for the lasting, and shall I be content to apparel my braine in durance? by no meanes. Of things of this kinde, I would not desire to bee doubly furnished, for by that time one be worne, it is out of fashion.

There is a kinde of harmelesse wittie mirth, at sometimes not ill becomming, but the excesse is abominable; especially to set the witte on the tenter-hooks for so base a purpose. He that happens on this mediocritie hath no euill chaunce, but to take paines, and to earne a lest with labour, hee is in worse case then a Ballad-singer.



Essay. 14.

Of Youth.

MEe thinkes this same Youth is a very sicknesse, a malady full of distemperatures like an Ague, it wisbeth for what would hurt it, is daungerously sicke, and yet will take no phisick. It is a straunge thing that the beginning of life should bee death thus full of vncurable diseases.

I haue long laboured in this infirmitie, ever since I was borne, I am not yet cured: they say there is nothing good for it but time, which I cannot yet get, and therefore am still sicke, though not so ill as I was: for I borrowed a litle of Experience, which hath done me

Essay. 14.

onely this good to know I am not well, which hath made mee sensible : since I came to which my Occupation hath bene to obserue my selfe, and others. And if it be not the effect of a cruell nature, it would make a man laugh to see the diuersitie of their furies, generally all madde, but differing in the maner of their furies. Their braines are all so hotte, that they haue no vse of them, they are all numme, onely their senses are left them, in whose pleasure they liue. Some giue all to their sight, and loue to looke vpon nothing that lookes not faire, & yet they looke in the Glasse to finde themselves, when a more beastly sight they cannot finde in the world. Thus doo they attribute all to their senses, though they differ in allowing the preheminance.

It is with them as with the Indians

Of Youth:

ans for their Gods, some worship the Sunne, some the Moone, Beastes, Fishes, and Foules, or whatsoeuer else it pleaseth theyr fancies to preferre. Sometimes they growe inconstant, and vary their delights.

There is most hope of these; for I holde, that Inconstancy the working of theyr soule, who loathing this language of earth which shee vnderstandes not, sheweth them betimes the ende of theyr delights to be grieve.

I haue noted when these sencepleasers haue come from any of their sportes, what a naked discourte hath followed: howe well *Iumball* gaue it in such a dry path, he hath a Nose cries one, lyke a Beagle, and yet a verie deepe mouth: if verie deepe, deeper then his head, for that is too too shallow: In this kinde passe they
all

Essay. 15.

all their time, and some worse:
and yet these are the best sorte of
youth, there is great hope of these:
mee thinkes there shou'd be so of
their Dogges too, for they receive
all from them.

In the other sort more riotous,
I can cōmend nothing but their
resolution, surely they meditate
much on Death, and thinke not
to live till to morrowe, for they
take care onely for to day.

Thus much I know of Youth,
I would I could tell you the dispo-
sition of Age too, for I am weary
of this life.

Of

Essay. 15.

*Of the obseruation, and
vse of things.*

I Come nowe from discoursing
with an Husband-man, an ex-
cellent stiffe slaue, without ob-
seruation, respect, or ciuilitie, but
not without a great deale of wit, if
it were refined, and seperated frō
the durt that hangs about it. I haue
sold him an houre of my time, and
haue ware for it, good sound prin-
ciples, in truth becomming a bet-
ter fortune : This time hath not
bene lost, for his experience, his
learning of Tradition, and his na-
turall witte hath enformed mee of
many things, I haue picked out of
him good Philosophy, and Astro-
nomy, and other obseruations of
Time, and of the world: all which
though hee imployes about durt,
and allotteth to that ende, hinder
not me from making a more wor-
thy vse of them, There

Essay. 15.

There is not that thing vppon the Earth, that well examined, yeeldes not something worthie of knowledge : that diuine Artisan that made them, neuer fashioned any thing vnprofitably, nor euer set forth any of his workmanship without some inward vertue. I do first prescribe them that desire to proue excellent in distilling these simples, to lay in good store of the fuell of learning : whatsoeuer he hath of his owne naturall witte is not sufficient, it makes not the fire hotte enough : for there is a great deale of tough vile stuffe to be drawne out, before what is pure can be gotten : but then (I tell Ignorance a miracle now) hee shall not see, nor touch that thing, that will not adde to his wisdom: for things are a kinne to one another, they come all out of one Fountaine, and the knowing one, brings

of the obseruatiō & vse of things
bringes you acquainted with an
other, and so to others. All kinde
of bookes are profitable, except
printed Bawdery ; they abuse
youth : but Pamphlets, and lying
Stories, and News, and two penny
Poets I would knowe them, but
beware of beeing familiar with
them: my custome is to read these,
and presently to make vse of the,
for they lie in my priuy, and when
I come thither, and haue occasion
to imploy it, I read them, halfe a
side at once is my ordinary, which
when I haue read, I vse in that
kind, that waste paper is most sub-
iect too, but to a cleaner profit : I
see in them the difference of wits,
and dispositions, the alterations of
Arguments pleasing the world,
and the change of stiles : this I
haue in despite of him, be he ne-
uer so ignorant : and if hee hath a-
ny thing good among such store
of

Essay. 15.

of ill, why that is mine too. I have not beene ashamed to adventure mine eares with a ballad-singer, and they haue come home loaden to my liking, doubly satisfied, with profit, & with recreatiō. The profit, to see earthlings satisfied with such course stuffe, to heare vice rebuked, and to see the power of Vertue that pierceth the head of such a base Historian, and vile Auditory.

The recreation to see how thoroughly the standers by are affected, what strange gestures come from them, what strained stuffe from their Poet, what shift they make to stand to heare, what extremities he is driuen to for Rime, how they adventure their purses, he his wits, how well both their paines are recompenced, they with a filthy noise, hee with a base reward. There is not any thing retained

of the obseruatiō & vse of things
tained in my memory from the
first that profits me not : some-
times I renew my nurses stories,
and being now strong, and able to
digest them, I finde thē not with-
out nourishment. My after life
(though I lament the bestowing
it, because I shuld haue put things
more precious in first, yet it) is not
without profit. I was bound then
to *Arthur of Brittain*, and things
of that price, for my knowledge
was not able to trafficke with any
thing more rich, *Stowes Cronicle*
was the highest, yet I haue found
good vse of them, they haue added
to my experiēce. My exercises, &
recreatiōs, or rather (as I thē vsed
them) occupations, I finde worth
somewhat. I would not loose my
knowledge of Hawkes, and run-
ning Horses for any thing, they
are not without vse, I meete often
with people that vnderstand no
other

Essay. 15.

other language, & then they make me sociable, and not vnpleasing to the company. If out of these dregs there bee good iuice to bee got, what is there out of more noble obseruations? truly an incredible knowledge: he that can make vse of them, may leaue reading, and profit no lesse by these. If out of these blotters of paper many things may be extracted not vnworthy of note, what may we expect from *Homer*, *Virgil*, and such Poets? If in *Arthur of Britaine*, *Huon of Burdeaux*, and such supposed chiuallrie, a man may better himselfe, shall hee not become excellent with conuersing with *Tacitus*, *Plutarch*, *Salust*, and fellowes of that ranke? Here stay thy selfe, and read with attention: Mee thinks *Plutarches* liues shuld make euery man good that reades them, he may take his choise of
such

Of the obseruatiō & vse of things
such a number of courses, and fit
his nature with his temperature:
Some onely the seruants of Ver-
tue, others vsing her for their own
sakes: some swayed with their for-
tunes, others immoueable. *Cicero*
showeth thee how to speake well,
and to take a care of thy selfe. *Sci-
pio* onely lookes to the flourishing
of his Countrey. *Themistocles* bur-
ning with Ambition, sleepest not
vntill he hath gotten a life answe-
rable to his nature. *Alcibiades* an
excellent patterne of wisdom to
him that will temporize. *Alexan-
der* prophesies of himselfe with
weeping at his fathers Conquests,
a testimony that Vertue wil shew
it self before it hath power to per-
forme any thing. It is older then
the bodie is, readie long before it.
Pyrrhus representeth to vs the vn-
certaintie of the worlde, not hol-
ding any of his Conquests sure: It
K may

Essay. 15.

may be an aduise to some spirits
to make them prefer a poore cer-
tainty, before these wauering for-
tunes, to which purpose one saith,
*Beatior fuit Fabritius animo, quam
Pirrhus regno*, It is true, the inward
Riches are onely our owne, but to
dedicate a life onely to their vse,
is to enioy an inuisible commodi-
ty, to burie wea'th. *Demetrius* was
a Commixture of vertues, and vi-
ces, and (me thinkes) his end de-
clares his vices onely to bee natu-
rally his, for his chaunge of fortune
made him giue ouer Vertue; hee
was content to forget her, on the
condition not to remember his
fortunes, he betrayed Vertue, and
died a drunken dicer. *Salust* is ex-
cellent in his description of men,
If thou likest a seuerer honest gra-
uitie, looke vpon *Cato*, this fellow
sure was naturally good; but some-
what too well contented to bee
thought

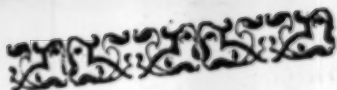
Of the obseruatiō & vse of things
thought so : If I were not a Christian , I should like well of his death, especially of the manner of it : It is nothing to die , but that night to studie earnestly, I do infinitely allow : since I may not admire him, I will pittie his death, and withal, the feeling the points of the two swords , that was not futable, I am afraid he was afraid of paine, I am sorry for this, the rest was very good , his other calmenesse shall make me pardon this motion.

From *Cateline* may bee taken many obseruations , but they are like the man daungerous: then but this. All qualities without the direction of vertue profit not , but ouertrowe their possessours.

From *Tacitus* concise stile, there are many Jewels to be gotten , he begins with the common Iudgement that followes a cruell

Essay. 15.

luxurious government. All that I can say of *Nero*, is, I blame him not for being afraid of Death, it was not hee, it was the remembrance of an ill life, and riches, the betrayers of men to cowardise. *Galba* teacheth Princes, there is danger in trusting servants too farre: he witnesseth the indiscretion of the people wishing for *Nero* againe, because he was yong, and handsome, and faire, whereas *Galba* was rinde, and old; their eares are their Iudges. I haue bene content to taste Histories, and their obseruations, that I might tell them that yet know it not, that there is yet something else to be noted besides the Series of the History. As our of these, so from our liuing Relations, from men, and from their actions, of all which, Discretion will make as much vse, as an obseruing Stomacke doth of meates agreeing, or disagreeing with his digestion.



Essay. 16.

Of Opinion.

IT befalleth me now, to speake
of the straungest thing of the
world, & yet it is nothing, and
for al that, scareth the most migh-
tie; It is a monster, halfe Truthe,
and halfe Falshood: It receiues all
formes, sometimes taking resem-
blances most pleasing, other times
most terrible: It cleaues most to
great Fortunes, and yet liueth vp-
on the breath of the vulgar; It is
desired, and shunned; serued, and
scorned: Sometimes it maketh her
seruants Industrious, sometimes
treacherous. It is often a cause of
things looking like good, & faire,
more often of wickednesse, and
sinnes

Essay. 16.

sunne : In a word it seemes to doo much, and doth nothing; And all her followers looking like spirit, and Resolution, are the very essence of basenesse, and cowardise: they are worse then blind men that haue a dog for their guide, for they dare doo nothing of themselves, vnlesse they first aske counsaile of Opinion : She is much made loue too by base Ambition, by Thirsters after promotion : Some attempt to win her with little ruffles, short haire, and a graue habit, decent lookes, fewe words, and sobrietie : These would faine haue her say they are graue, wise, sober, temperate men, worthy of promotion, meete to bee part of the tacklings of a Commonwealth.

There is an other sort court her with fine speeches, would bee thought wise, and learned, but these

Of Opinion.

these neuer vtter their ware but in
great assemblies, where they may
hope certainly of witnesse. It
sometimes makes cowardise to ad-
venture vpon daunger, but they
will seldome make triall of them-
selues alone, they like not night-
seruices, nor secret Stratagems:
A pitch'd field is too little, and
the eye of the Generall must at-
tend them, or else they like it
not.

It is wisdomē with them to
loose no labour, and prodigallitie
to conceale vertue, it is worse then
to weare cloath of gold inwardly,
and fustian outwardly, they al-
lowe of no secret expence, it is
vnchristinesse: They often goe
like Vertue, speake like Vertue,
doe like Vertue, but that is
where Vertue is in fashion, for
as it alters, they alter, they
loue not her, but Opinion.

Essay. 16.

Opinion the mother of Hypocrisie, who coynes counterfet money vnder the stampe of Vertue, which nothing can disprooue but the touch-stone of both Fortunes: surely these people ought to be pittied, for they take more paines the the vertuous; for these last viter their ware as Occasion gives them leaue, and when t'is done, t'is done: the other are faine to get company together, to make friends, and all the time of their performing any thing, their mind is distracted: they desire to doo it well, and are earnest about that, and as earnestly are their eyes and eares busied about their allowance, which if they haue not, they are throwne lower in their imaginations, then the Center of the Earth: their paines are thrice more, their reward much lesse; the allowance of the people, the applause of vncertaine

Of Youth. Opinion

taine Ignorance, which if they do
not as much to morrowe, is lost :
but the vertuous haue an inward
satisfaction, and a sure expectati-
on of an eternall reward. If at any
time the attempts of these Secta-
ries of Opinion bee espied, and
that the cause of theyr seeming
good bee knowne, they are then
the very pictures of wretchednes,
more bale then a Spittle-house,
they lament, and howle, and chide
Fortune bitterly : thus is it with
them in their apprehensio: of mis-
fortune, they are more subiect to
take infection then the best com-
plexions, their imaginations mul-
tiply griefes, they adde more ter-
ror then it is possible they should
suffer : An ill Dreame to them is
worse then the sword of an Exe-
cutioner to Resolutio: In a word,
they know nothing ; neither doe
they thinke of any truly, but the
excesse

Esay. 162

excesse of delights, or griefes wor-
ries them worse then a beare bound
to endure ten dogges. Hee that
loathes this life, let him not be-
leeue any thing rashly, let him
loue Vertue, let him aspire to Ca-
sto his description, of whom *Satyrst*
saith, *Esse quam videri bonus male-*
bat. Let him neither be subiect to
vaine-glory, nor flatterers, nor re-
spect cōmendatiōs, nor reproofes,
farther then they go with Truth:
If otherwise; let him defend his
eares from their noise, & let them
passe without attention, for they
are but as fawning dogges. This
course will defend him from being
bewitched with words, and beget
Iudgement, the cause of all well
performed Actions.

of



Essay. 17.

Of Discontentments.

SHall we rob our selues of Contentment because our bodies are mortall? or shall wee esteeme it the best assistance of our friend to weepe? I shall doubt of the che choise of my Counsaillour, if his *Proemium* be bewailing, and his instructions teares. Our griefes originalls are two, both arise from the body, the one the issue of Pleasure, the other of Grieffs: the first is the most honest, the last most foolish. Whē our body hath rebelled, & becommeth the slave of lust, it is well done of the soule to lamēt his obstinate folly, but to sympathize with the bodies griefs, and aches, and paines, to spend exclamatiōs vpon a thing necessited, it is most ridiculous.

We

Essay. 17.

We have many faire examples before vs, rather to be followed, then admired; for I thinke it not impossible to put on this Habit of Resolution. It is an armour (mee thinkes) of excellent prooffe, to meditate of the Eternitie of our worthiest part, and to thinke this compact of the Elements must suffer a dissolution. Whatsoever God doth by a *Medium*, must know an ende, what immediately belongs to Eternitie. Heere doth Philosophy according to *Plato*, give the Soule againe her wings, and helps her to blowe the Coale of her first light, and makes her to distinguish betweene Earth, and her owne Essence: and when any of these Tooth-aches of the body come, shee teacheth that they are to be entertained, not as strangers, but as Familiars that we have long expected. Who hath bene acquainted

Of Discontentments.

acquainted with this Philosophicall life, cannot but end with *Plato* in his *Axiochus*, *Tantum abest ut timeam mortem, ut nunc etiam tenear Amore*. Resolved of this, mee thinks Things short of this should lay no holde of vs; but alas we are so vsed to this bewayling, as if we have no cause for what wee feele, we will for what we see, for the losse of money, and things of that kinde: and if these be not readie, we will weepe at a Tale, or at a Puppet play. It skilles not, If the body onely were at this expence, but our soules will accompany them, and bee so foolishly kinde, as to lament for that they neuer knew. Writing of this, Contemplation desires me to protest her the onely Curer of these Diseases: and she is so indeed: There is no way to make this seperation but by her: shee sheweth her servants
those

Essay. 17.

those Terrours vnmasked, which are found to be no other then like *Chimeraes*, begotten betwene Feare, and Darkenelle, which vanish with the Light, and are expelled by the eye-light of Knowledge.

Doeſt thou lament for what is to come? Why? because it is not come? No, because it is greivous, and wilt thou double thy griefes with pulling them on before they come? Are they come? why it is too late to weepe: If thou wilt do any thing, please thy body with getting Cure: If it be vncurable, Lamentations are vaine: There rests nothing then, but to imitate cunning Porters, get somewhat to saue thy shoulders, and learne to carry it with the greatest ease. I neuer yet sawe griefe of so deep a Dye, that Time hath not changed:

Of Discontentments.

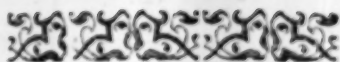
ged: were it not better to be ones owne Phisition? and though we haue lost Friendes, Reputation, and Riches, the household-stuffe of esteeme in the world, yet if we holde Patience we are not poore: And among the wise, the estimation will rather encrease then decrease with these tryalls. Come then, let vs maintaine this Fort resolutely, there is no safetie but here, *Nullus locus est, quo non possit Fortuna prosequi*, yes, heere shee cannot: this place is diuine, and immortall, and shee commaunds ouer nothing that is not sensible: for the other, *Vtq; affectus proprius est displicere sibi*: Beholde this woorkeman who hath made vs so contrary to vice, as wee neuer taste her, but shee riseth in our stomackes, and checkes our Intemperancy.

Here

Essay. 17.

Here are the best motions that the Soule hath of the Body, she erreth not from her Diuinitie to be thus charitable for her self, and her Companion: there is no Diuinitie so easie to be comprehended by our senses, neither is there any that carries more terrour with it. When our inticing Fantasie hath dressed a Delight pleasingly, and presents it to the rest, they all like it, and it is speedily bought: afterward our Conscience shoves vs our choyse, when behold it is most ougly, and deformed: our Senses we cry out, haue deceived vs, but that will not serue: our once kissing it, makes it follow vs perpetually. Here hath she cause to weep, and to pittie our torments, enforcing vs to remorse, and an after care with impression of her lamentations.

of



Essay. 18.

Of Sleepe.

MY custome is about this time
of day to sleepe, to auoide
which now, I choose to
write: so, if this be a drowisie stile,
and sleepily done, yet if it be not
worle then sleepe, I goe not back-
ward, for it serues in sleeps roome.
This Sleepe is to me in the nature
that Dung is to Ground, it makes
the soyle of my Apprehension
more solid, and tough, it makes it
not so light, and pleasant, and I am
glad of it, for I finde my selfe too
much subiect to a verball quick-
nesse: thus I thinke it good for me
that am of a drye barraine mould;
but for others it may hap to make

L

them

Essay. 18.

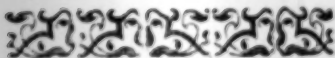
them too waterish: the cause of this is common as the effect, yet as some bodies are more subject to it then others, so meates of one kinde prouoke it more then another. This makes me often play the Epicure, making my stomack a coward, to fight with Partridge, Pheasant, and such fowle, whose Airye parts are more fine, and poyson not the Braine with thick vapours. These foure-footed Beasts are dull and grosse, and so is what proceeds from them. Well, for my part I will put away this sleepy Humour, for it is an extreame spender. When I come at the end of a weeke to reckon how I haue bestowed it, in that seuen Dayes I finde nothing, but Item in sleepe, Item in sleepe: And in the end *Summa totalis*, seuen nights, seuen Afternoones, beside halfe houres, and quarters, at vnacusto-

Of Sleepe.

customed times : there is no proportion in this , especially to bestowe so much on winking. I cannot blame *Alexander* though he miliked it , and held that , and Lust , the Arguments of Mortalitie ; If he had vsed eight of clocke houres , the *Persian* Empire might yet haue stood. Not so much but good Husbands hate it ; And *Pedantes* haue made it a mayne supporter of their instructions. I would liken it to Death , but that it is more terrible , for it is Idlenesse ; yet thus it is Death , for it killes Eternitie. Faine neuer yet knew a perpetuall Bed-presser. Is it not a pittifull thing to see a fellow bestow halfe his Patrimony in hobby-horses ? then pittie all them , who hauing but a little time , dedicate halfe that to sleepe. But this is the effect of our Bodies , who in despight of our soules Di-

Essay. 19.

uinitie, will follow their naturall Inclinations, to lye along, and be sencelesse like their Earthly Originall.



Essay. 19.

*Of Life, and the fashions
of Life.*

THere haue beene great Contentions about my Minde, and my Body, about this Argument of Life; they are both very obstinate in their Desires: I cannot blame them, for which so euer preuailes, deprives the other of the greatest Authority. My Soule extolles Contemplation, and perswades me that way; my Body vnder-

Of Life.

understands not that language, but is all for Action. He tels me it is vnproper, being of the world, not to liue so, and that I am borne to my Countrey, to whom imbracing this contemplatiue life I am vnprofitable: the other wants not reasons forcible, and celestially. It hath beene my continuall labour to worke a reconciliation between them, for I could not perfect any course by reason of this Diuision. Earth & Heauen cannot be made one, therefore impossible to ioyne them together: onely thus much I haue done, they are content I shall take my choise. All this time I was not Masterlesse, nor idle, I put the common phrase out of fashion: he that sayes of me onely, He liues well, speakes too sparingly of me: for I liue to better my minde, and to cure my body of his Innate diseases. I must chooſe the Actiue

Essay. 19.

course, my birth commaunds me to that: I am set aboue many other in the Herralds bookes, not to sit highest at a Table, nor to be worshipped with caps and knees, but to haue a care of my countrey. The aduancer of my House first did certainly see some worth in my predecessours meete to gouerne, or at least wise to be an example to lower degrees, to that end they were erected higher then ordinarie, that euery eye might behold them: If their blood were refined by the Prince on that condition, if I pay it not after them, I am worthy to forfeite it. I will then religiously obserue the dooing my Country seruice; If she imploy me not, I sinne not though I betake my selfe to the secret betterer of minde, Contemplation: Howsoeuer, I must begin here; for as Nuriles Lectures instruct little Chil.

of Life.

Children by severall objects, to know sensible things, and by that little give them the knowledge of a Boy: Being past that Age, and come to the new life of a man, Philosophy must then be his Nurse: and as his first institution taught him words, and to distinguish of things by words, this teacheth him the meaning of those, and to distinguish things by Reason: he received first single objects by the intelligence of the senses: In that time hee learned to speake, the Schoolemaster taught him to put together, and to enlarge his building, he made him capable of universallities, and the highest knowledges.

*Non Radij solis, neque lucida tela
Diei,
Discutunt animos.*

Essay. 19.

It is so, he gouernes by gesse that is not a Philosopher, he is a dangerous states-man: for when vncontrowled Affections meete with a high fortune, they beget Tyrannie and Oppression. I haue not then altogether lost my time, I haue beene adorning my house within: It is my Desire not to haue it lye slouenly, I make it ready for Ghests, that is for Imployment; if they come not, it is no matter, it shall be the better for my selfe to liue in. I care not though some nice Brainestaxe me of Immodestie, for protesting my selfe thus desirous to do my Countrey seruice: my Soule can witnesse for me, it is no particular Loue: thanks be to God, I know not much of want, neither desire I Riches: I am borne to sufficient. It is true, I thirst after Honour, and would be glad to leaue my House some testimonie I haue

Of Life.

Shauē not beēne vnprofitable that way, which may be purchased in an honest quiet life, as well as in the other. I am afraid of nothing, but that in this contemplatiue life I should be thought idle, and in eschewing company, to be of *Domestians* sect, a Fly-catcher. We Gentlemen are very subiect to this, therefore it is not Iealousie but Prouidence in me to suspect: we are indeed generally slothfull, our contention is not which is the most honorable life, but which affordes most pleasure. So doth the patrimony of our Auncestours (which rightly vnderstood, will giue vs advantage ouer men) destroy vs. I cannot blame a Begger, though he thinke more of his Dinner, then of the definition of Fortitude, or the purchase of Glory: he is violently haied to the vpholding of his body: nor is it an ill commendation

Essay. 19.

tion for a Plough man, to bee sayd
to bee a prouident man for the
world, and to haue a care to keepe
his familie from starving: but to
him that already hath enough to
defend him from basenesse, and
miery, shall he onely eate, and
drinke, and make an euen recko-
ning at the yeares end? Fye, it is
baler then basenesse: No, let him
purchase Honour to his house. Me
thinkes Fathers should giue their
Sonne this Counsaile, and it is
oddes but they doe: If not, sure
they thinke it, & would haue them
finde it out. I am afraid our much
Eating, and litle Exercise, is the
cause of this our loue flying, and
heauinesse: our many Crudities
send vp dull heauy vapours, that
makes vs like better of a bed, then
of a saddle. I would wee were
Ambitious: I wish for vs, as for
a flouently Boye of mine owne,
whom

Of Life.

whom I perswaded to pride, there-
by to cleape the contrary; if I
could haue obtained, I would haue
thought to haue shauē off his pride
in all time, and left him onely
cleanlinesse. I know Ambition to
be a fault, but they that will not vn-
der-go Actions for Vertues sake,
will for Ambitions. I would pro-
pound Fame, Greatnes, Honour,
Estimation: for wading to finde
these, we may happily meete with
Honesty, Temperance, Fortitude,
and Patience: so must ill stomacks
haue wholsome things couered
ouer: let them be sweete on Gods
name, so that the pleasantnesse
take not away the good opera-
tion.

The next diuision after this choise,
is to aduise and execute: my know-
ledge of these is by reading, not
by experience, yet did I once
touch at the baye of Armes, but
so

Essay. 19.

so short was my stay, that I trust more to my reading then to my Experience. *Plutarches Lives* are abundantly stored with men of both kindes, I allowe well of the Consul *Cicero*; his wit and feare preuented a dangerous conspiracie: but yet I am much more ravi-
shed with the liues of *Alexander*, *Cesar*, and fellowes of that kinde, Me thinkes it becomes a Counsellour well to act his Aduice, it agreeth with reason, for he vnderstands well what should be done when it comes from himselfe. There is a braue satisfaction in a minde that conuerseth with Daunger; hee dooth rightly serue his Countrey, whose Body executeth what his wisdome plotteth. Sometimes when I haue read the life of *Cicero*, I thinke him a good Oratour, he deserued his fee: but *Cesar* is so much beholding to me, that I put him

Of Life.

him on, and all the time I am reading of him, his happinesse is mine, his daunger is mine: when I am out of my dreame with coming to, *Et tu Brute*, I should be very sorry this imagination could last no longer, but that not being my selfe, I may without Ostentation commend him, O *Cesar* worthy of an eternall memory, and of neuer ending praises. Reading these liues I am inflamed, my thoughts soare high, and I am sorry I cannot carry my Body to that pitch. When I heare of any famous Action of our time, I suffer with *Themistocles*, it takes away my sleepe, not with Envy, but with an honest Emulation. I desire to robbe no man of his Glory, but to participate with Experience: well it pleaseth not my Destiny, I hope it will do, that's my Comfort: In the meane time I will see Battailles in Imagination,
and

Essay. 20.

and reade them, since I may not
be in them.



Essay. 20.

Of Imitation.

THe first times had a great advantage of vs; all came from them we must now say, because they got the start, spake before vs, and liued before vs. In trueth I thinke they were more industrious; for out of their naturall wits, and obseruations, they founded Arts, and Sciences, in which they were much more profound then latter times, though we are assisted by their trauailes, and know whi-
ther

Essay. 20.

ther we should goe, and how to go
by their methodicall courses. We
must lay the fault to Couetousnes,
and Pleasure, with whose intice-
ments we are diuerted, so that wee
choose now rather to be rich men,
then wise mē: In these trades they
haue not outrun vs, our times may
safely brag with them, that we haue
hunted out more fashions to please
the senses, and to get riches: the age
after vs, that shall see both, must be
our Iudges, who, I am afraid, will
determine the times of old, times
begetting Philosophers & wise mē,
ours an Age of Cookes and Tay-
lours. I wonder not that Vertue
is so out of regard: for wee imi-
tate nothing but what wee see.
Plato his *Socrates*, and *Xenophon* his
Cynus, are things to bee talked of,
not to bee worne. I should bee
sorrise for our tymes, (but that
it is out of fashion to be sorrowfull
for

Essay. 20.

for others) to see how willingly we put on all habits sauing Vertues: Our haire shall go off, or on, as occasion serues, we will pull our browes, and indure any paine to imitate the fashion, but not intertaine the least Vertue, though she offer her selfe, and would be ours with lesse paines and expence. All this time we are free from imitation, yea from following the good, but in the apish kinde we are exact: for a new Congye, or protestation we allow presently, and the fashions of our Apparell runne among vs like a Plague. I obserue a people that will tell you where they were last, by their behaviour, and table-talk, as well as vpon the inwardest acquaintance: If he hath but scene *Callis*, he cryes out of the English Beere, and that with a shrug, and shaking of the head, as if he knew more thē he durst vtter.

Of Imitation.

A yeare in *Italy* makes him forget his English, and speake it broken, and lipping: they runne away with all villanous customes, and thinke it fine to talke of *Ciulia* and *Lucretia* the famous Curtizans. Me thinks these fellowes are like Snow-balles, that carry away part of the Dirt they are rowled vpon. These are base Imitations begotten betweene the senses, and the fantasie, ballards vnknowne to the inward true discerning soule.

There are another kinde that will holde their necks awry with *Alexander*, these are not wanton but subtile Apes, which seeke to creep into Princes, and great men, with putting on their Habits, they are the dāgerouffest flatterers. Come, I will make an end with these fantastickes, they go against my stomack, they are worle then Onions, I can commend them for nothing:

M

some-

Essay. 20.

Sometimes perhaps the stuffe they weare is good, and the stockings, and the hat, and the rest, all saving the man: they are like Hatten blocks, that weare what is worthier then themselves. But now to a worthier subiect, I will not reject Imitation, yet I will hardly imitate any man living, especially in things apparantly his, as his Behaviour, & accustomed Phrases: In vertue it is very lawfull, for that is neither his, nor mine; it carryes no marke of any owner, but of the reall possessor of Eternity, whom if we could imitate in the least perfection, we were blessed.

There are a great sort past, as woorthy as any living, among whom I will choose some one, by whom I would be most governed, yet not in all things, for I would not licence my selfe to put on his imperfections: I have too many

Of Imitation:

of mine owne that were borne with me, I have no neede of his: but when he speakes well, and vertuously, I would thinke he speakes to me, and do my endeavour to execute his Advice: the Actions performed by him I hold like the Vaulters Instructions done first to shew me how to performe them with greatest facility.

We are beholding to times past, they have shewed vs the ends of all Courtes, we may know Vertues and Vices, as liuely by their Example, as *Lycurgus* taught the *Lacedemonians* in the persons of their *Ephori*, and the *Hellts* their slaues. If I finde my strength able to follow one of these, and to get honest Vertues by Heart, I will take out a new lesson, and buy some perfection of others, wherein he was wanting. Thus is Imitation innobled,

Essay. 21.

and well becomes the worthyest:
so shall he enjoy abundance, when
he hath his owne store multiplyed
with gathering from the stored
with Vertue.



Essay. 21.

Of Behaviour.

PHilosophies strictest Inquisition
of the Soule, dooth not more
liuely expresse her then Behavi-
our: for hers are Notions darke,
and obscure, too heavy for every
head to carry away, but this gives
our senses a sight of that Divinity,
and is the very picture of the in-
ward minde. Here may be read
the differences of men, and a short
observation shall tell thee as much

Of Behaviour.

as a long conference: It can be no other then a shadow of the soule, such a sweetnesse it carries with it, so much comelinesse, so much contentment. The Bodys respect is ouerthrowne by this euidence, let his Beauties be neuer so excellent, if not assisted by Behaviour, they turne all to Disgraces, & his whitenesse dooth nothing but make his spottes more visible. Contrarily, I haue seene deformed Bodyes, and ill fauoured Countenances, highly in mens estimations, and dearely beloued, being accompanied with a handiome, and discrete gouernment. This cannot be performed exactly, if the Soules power, and Discourse be not regarded, which makes me thinke the bodies thus happy, substances of Chrystall transparent. When I meete with a dull fellow that hath no other testimony of his being awake, but

Essay. 21.

that his eyes are open, I determine him a fellow drovned in flegme, and puddle : for any thing I know he hath no soule , for there appeares nothing but a durty peece of fleish.

*At me cum legeris etiam formosa
videbor*

Saith the Poet: this is to be compleate when the eye shall be satisfied, and the soule not displeated. There is hardly another thing so absolute, as to be able to give them both intertainement together. Of Particularities (me thinkes) Courtesie chalengeth the chiefe place, and would be dispatched first: truely among all other vertues, except it be Liberality, I know none rewarded by men but this, and if for nothing elie, me thinkes it should be esteemed for the present

Of Behaviour.

sent paiment: It payes a great sort,
and is neuer the poorer, satisfies
euery man, and lessens not the
stocke: It is the true Character of
a good natured Discretion, and so
powerfull, as the shadow of it hath
raised many men to great for-
tunes: but that's the abuse. I
would Vertue would put away
Patience, and become chollerick,
and reuenge: she neuer had more
cause, being made a Bawde to her-
selfe.

Euery man musters himselfe in
the band of Vertue, when there is
any pay to be taken, but at the day
of battaile (except it be some fel-
low out of a hole) she hath not a
follower. I mislike not a com-
mon Affability, so it reserue the
state of the party, for otherwise
it is not humility, it is base-
nesse. I owe vnto euery man a
Salutation, and likewise my Cap,

Essay. 21.

but not familiarity, except I be sure
his worthinesse deserues it I betray
my selfe. There is a certaine ma-
iety in Behaviour well-becom-
ming, without pride, or Affectati-
on, for they spoile all, the least
dram of them makes all taste of lo-
discretion: no, this is the naturall
Garde of Vertue, the fortification
to resist basenesse, and to keepe out
sawcy inrochers. We must not
be carelesse of these outward mat-
ters, but seeke to make them com-
plete, yet there is an inward thing
which vnlesse it be added to this,
makes all this to be nothing. A
Schoole-master had in his place of
Exercise a Glasle, wherein he cau-
sed his Schollers to behold them-
selues; If they were faire, & hand-
some, he would tell them what pit-
tie it was, such goodly bodyes
should be possessed with defective
minde: If foule, and ill-fauoured,
that

Of Behaviour.

that they might make their bodyes faire with drelling their mindes handfomely ; this was somewhat too good for a *Pedant* : my Application ; If his behaviour be good, the adorning his minde doubles that Excellency : if ill, it will make it good, when your minde performeth what your body promiseth not. It is without exception, when the Actions of the body are lighted by the gifts of the minde. I allow not too lauish a discourse ; it is as if one meant to sell himselfe : he that will still talke, aduentureth himselfe too much ; It is not valour but foole-hardinelle, he depraues himselfe of obseruation. It were good in this to imitate cunning shop-keepers, who thew their ware in a halfe light. Vpon occasion I would speake, but niggardly, and rather starue then surfet my Auditory. Auoide Affectation, and loue

Essay. 22.

loue Vertue, and for outward gestures if those naturally yours be not deformed, change them not, for they fit you best. The gifts of the minde are not so easily obtained, these you must purchase with paine, and difficulty ; and great reason, for it were pittie such preciousnesse might be had for the taking.



Essay. 22.

Of Alehouses.

I Write this in an Alehouse, into which I am driuen by night, which would not giue me leaue to finde out an honester harbour. I am without any Company but Inke,

Of Alehouses.

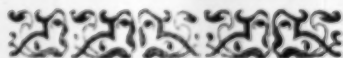
Inke and Paper, and them I vse in
stead of talking to my selfe : my
Holle hath already giuen me his
knowledge, but I am little bette-
red, I am now trying whether my
selfe be his better in discretion.
The first note here is to see how
honestly euery place speakes, and
how ill euery man liues : not a
Posse, nor a painted cloth in the
house, but cryes out, *Feare God*,
and yet the Parson of the Towne
scarce keeps this Instruction. It is
a straunge thing how men bely
themselues : euery one speakes
well, and meanes naughtily. They
cry out if man with man breake
his word, and yet no Body keeps
promise with Vertue. But why
should these Inferiours be blamed,
since the noblest professions are
become base ? Their Instructi-
ons rest in the Example of high-
er fortunes, and they are blinde,
and

Essay. 22.

and lead men into sensualitie. Me thinks a drunken Cobler, and a meere hawking Gentleman ranke equally, both end their pursuizes with pleasing their senses, this the eye, the other the Taste. What differs scraping misery from a false Cheatour: the directour of both is Couetousnesse, and the end Gaine. Lastly courting of a Mistresse, and buying of a Whore are somewhat like, the end of both is Luxury. Perhaps the one speakes more finely, but they both meane plainly. I haue beene thus seeking differences, and to distinguish of places, I am faine to flye to the signe of an Ale-house, and to the stately comming in of greater houses. For Men, Titles and Clothes, not their liues, and Actions helpe me: so were they all naked, and banished from the Heralds books, they are without any euidence of prehe-

Of Affectation.

preheminance, and their soules cannot defend them from Community.



Essay. 23.

Of Affectation.

Affectation begets Extremities: Man is allowed onely the middle way, he strayeth when he affects, his Errour is punished with Deformity, whatsoeuer he performeth thus, becomming disgraceful and vncomely. There is not any in this kinde to be pardoned, euen the open affecting of vertue turnes into Hipocrisie, and makes him seeme rather as if he played Vertue then possessed it. The ordering of the body, if it be subiect to this

Apish

Essay. 23.

A pish Imitation is wholly disordered : for his inward Directour is disobeyed, and forced contrary to it excellent nature to become base, and to borrow. The excellent Artisan that made all, gaue all his Children portions of qualities befitting them, as Heate to Fire, Moisture to Water, Trees to be plentifull Mothers, and Hearbes to haue an healing ability : should these fall to affecting, and to like others Qualities better then their owne, what a confusion would it beget ? how much wrong to the workeman ? Thus is it with vs : Euery Soule casts a colour vpon the Body suteable to it owne nature, not like our common colours which will endure a second Dye, but which at first is naturally in graine.

Euery one in truth is fitted by nature, whose fashion if he likes
not,

Of Affectation.

not, but wil choose rather to weare other mens cast clothes; it is pity the Admiration hee affects should not be turned into laughter. I have seene some seely creatures that haue had the extremity of this disease in words, but what hath beene the end? alas they haue deliuerd Prisoners that haue turnd Traitors, and instantly betrayed them to Derision.

For my part I thinke generally it ought to be shunned, and if euer I were subiect to any Affectation, it was not at all to affect, in which I haue beene so precise, that I haue beene afraide to weare fashions, vntill they haue beene ayred by a generall vse.

Let no man thinke this milke barres my allowance of enriching my selfe by the example of the Vertuons: no, the best may want, if hee bee onely stored by his
owne

Essay. 23.

owne meditation. Bookes, & men
are both good Instructours, those
we must read and obserue: but
when that is done, to make our read-
ding, and obseruation no longer
theirs, but our owne. I haue noted
a People content inwardly to be
so humble as to weare cast Appa-
rell, but for the outward satisfaci-
on they would alter, and trim them
to defend the from being knowne,
and so fit them to their bodyes,
thogh before they were too wide:
Thus must they do that desire to
be adorned with knowledge, and
iudgement, and vertue. Whatso-
euer I read, I vnderstand it not, if
my Disgestion makes it not natu-
rally mine: Thus it becommeth
men, and makes the constitution
of the minde strong, and faire, and
worthy of allowance, if not of Ad-
miration,

Of Fantasticknesse.



Essay. 24.

Of Fantasticknesse.

FANTASTICKNESSE, is the Habilitment
of youth, Wisdomes minority,
Experiences Introduction, the
Childe of Inconstancy, the Mo-
ther of Attire, of Behaviour, of
Speech spoken against the Haire,
Customes Enemy, It is Greene
Thoughtes in Greene yeares, or at
the farthest, greene Thoughtes in a
seare Subtance, this is Fantastick-
nesse: Wit (as long as wit) exerci-
seth her selfe lightly, and is the
Glasle wherein the Body lookes
to see his Attire in fashion: being
weake at this time shee playes with
N the

the Body as Children doe with Babies, puts on and off, dresses, and vndresses, layes it to sleepe, and takes it vp againe all at an instant, must be doing, though to no end doing: yet for all this I thinke it a colour of the Soule, for so is wit, and wit is Fantastick, but indeed not so strong as to be layd in Viniger, and not alter, for it alters with howers, almost with minutes: Notwithstanding wisdom may come, and with her comes Resolution, and Constantnesse. For Experience comes by Knowledge, Knowledge from Chaunge, Chaunge from Fantasticknesse, trying many things with allowance of some, and yet cleaving but Inconstantlye to that allowance. It is least dangerous in the Attire, for that may be worne and put off, more in the behauiour, for Time reconciles

Of Fantasticknesse.

reconciles it to Cutchome : most in the Conditions, for those spots will neuer out.

For Clothes, he that shunnes singularity, (for from singularity comes eyther Disdaine, or Enuy) let his Attire be conformable to Cutchome, and change with Company.

I haue once cleared *Alexander* for his *Persian* Attire, I thinke Fantasticknesse lent wisdom Policy at that time. The *Gracians* were too strict in this, not permitting a *Gracian* to differ in the least thing that might be, from a *Grecian*: wherevpon an Ambassadour of theirs, sent to the *Persians*, was called to a straight account, because he kept Cowes for their Milke, and learned to lye soft. In many things (as in this) Cutchome is a thing Indifferent, and things indifferent receyving their life

from light Grounds; Every country hath some peculiar to it selfe, by which when we are there, we ought to be ruled. *Demetrius* fantasticknesse was not so safe, when he made his Mantle, or Cloake, full of Starres with the Sunne, and the Moone, rich, and so full of state, that none of his successors durst adventure on the like, being infinitely mistaked by his Souldiours. But *Anthony* neuer sped better, then when his Attire differed not from the common Souldiours, which might be thought fantasticknesse, for not going according to his degree.

Time in it selfe is alwayes one, but Occasion runs Division vpon Time, her note is not alwayes one, which ought to be noted by them which are not negligent of their Time.

A King of the *Parthians* (of whom

Of Fantasticknesse.

whom *Tacitus* makes intention being depoled, comes after in the sight of his People, poore, and forlorne; and thereby moued pittie. But *Pompey* with a fortune dolefull vnfürfortunate, came for succour to the Egipcians, and thereby lost his head.

Thus different are the dispositions of men; thus contrary fall out courses; though for a great space together they runne all one way. I haue seene fellows kisse their hand so continually, that their hand in the end hath come to make no difference betweene a Lady, and her Dairy-maide: At your seruice, hath beene so conuerfant, as one asking, what's a Clock? first came a kisse on the hand; next, At your seruice, and lastly the houre: do you not thinke Nature had done this fellow a good turne, to haue made him

tried

N 3

with-

21

without hands, or tongue? for so
his head might haue lued & con-
demned.

There are some that neuer see
great assembly without as certaine
a bringing home of a new grace, as
Clownes of Ginger-bread from a
Faire, making their liues Rogues
without an abiding place: In the
end Fantasticknesse lyes with cu-
stome, and gets her with Childe of
a Thumbe vnder the Girdle, or
crossed Armes, or one hand be-
fore, and another behinde. Barre
some fellow from chewing a stick,
and he is as vtterly vnfurnished as
a House without stuffe; In what
case would this fellow be in a
Champion countrey, where wood
must not be so wantonly bestow-
ed: being without his feaking stick,
he is without himselfe: A dange-
rous Companion, he will gnaw
him that stands next him, if he find
him

Of Fantasticknesse.

him not Timber. But if this Fantasticknesse fall once to grow inwardly, the cooling it with Time, the ministring counsell, the letting blood with Aduersity will not serue, but in spight of wildom, and gray haire, it will daunce at three score yeares olde, and weare Greene, and play with a Feather, and then it is monstrous, and ridiculous without Hope, or Pity.

I can remember no sight more offensive to me then a variable old man, that can speake of nothing but the fashions of his Time, the wench then in price, how many hacks he hath had in his Buckler in a Fleete-streete fray, or the friskes of the Italian Tumblers.

I beginne now to suspect the time in the which he liued, that it

Essay. 24.

was barren of all things worthy of
note, hoping in Charity, that if
there had beene better, he would
haue made better choyse, and not
haue made his memory worse
then a Brokers Shop, full onely of
the cast skinnes of Times past.
Whether he neede it, or no, I
would not haue Age without a
staffe in his hand: I like not a
long Graye beard, and a sworde,
me thinkes he should trust more
to his wisdom then to his hands,
In a word, after twice shauing, at
the third, fantasticknesse is to be
abandoned, for it is Time to put
the wit to Schole, and to leave
playing with these vndisgetted
Apes of the Fancie, to trust to
Vertue, not to a French Dou-
blet: If we do thus, it is no
harme to haue beene once other-
wise, for so we know what it is
to be otherwayes, and may helpe
those

Of Fame.

those that are yet out of the way.
Thus hath my Fancy thought on
this Childe of Fancy, which she
hath vttered, as some an Oration
long since gotten by Heart: this
she hath knowne her selfe, and
who beleeues not, if he be not past
feeling, Time wil make him know
by himselfe.



Essay. 25.

Of Fame.

AS Conceits come into my
Head I vtter them, for what
is naturally mine, carries with
it rather a heavy Substance, then
any

Essay. 25.

any rich Qualitie: I haue daily to do with more happy brains, whom I holde worthyer of a place in my memory.

I thought last of Fame, and my Thoughts haue riddē (as I thinke) ouer her whole circuite; what I haue seene in my trauaile, I will trust this peece of paper with, and so ridde my braine of that cariage. Humours, and Affections our manu-mild slaues, haue a great hand ouer vs, they place and displace at their pleasures; Reason carries but the name of Authority, this makes such strange Occupations in the world, such sweatings, and strivings, in the Discovery of things neuer found before. I holde Couetousnesse a vice bad enough in Conscience, for the best they can say for themselves, is but that they imitate the Ant, a seely creature, made by Nature with-

Of Fame,

without candle-light, imperfect, among those whom the Philosophers call *Insecta Animalia*: yet they are able to yeeld a reason for their scraping, they will say they may want. The seruants of Pleasure, and the worshippers of their senses, though they liue onely to powreit in, and put it out, and in the end are euery way vnprofitable, except they were among the *Canibals*, who loue a well-fed morsell of Mans flesh: yet in the end they are able to say, This is an excellent cup of wine, and these very fat and good Foyle. Nay that *Camelion-like* occupation that blowes the coale, and feedes vpon smoke mingled with a little hope, is in much better case then this humour I speake of, for though he cannot take away that leprosy, and Imperfectnesse that keepes base Mettalles from being the best: yet

Essay. 25.

yet commonly his Distillations, and Abstractions, make him a perfect Emperick, and so it leaves him not without an Occupation, though it drops somewhat short of his purpose.

But Faines Affectation is the most vnreasonable thing that euer was; when one hath wrought all his life, he knowes not where to looke for his hire: Euery man denies to pay vpon compulsion, and saith he may bestowe it where he will: Nay, they that take most paines, are kept longest without it. Hath not a Coblers trade ods of this? he numbers the patches, and modestly restraineth him not from asking a penny for euery patch, and honesty bindes thrift to pay it.

This inuisible thing hath a number-lesse company of Disciples: All that loue not money, for this most

Of Fame.

most part wooe Fame, and some this way too : many Dung-hill Brides haue maintained intinate labours, afflicted onely with the fame of making their sonnes Gentlemen.

As diuerse are their fashions, I haue seene some go about to catch Fame in a caper, and a well grac'd Galliard. I remember *Suetonius* mention of *Nero*, he tooke not so much paines for any thing as to be thought a good Singer, and who afforded him not Glory, and Admiration in that kinde, hee would hardly afford him life. I condemne not his wanton expences, and inhumane cruelties more then this, that hauing the power of disposing the most famous, and ample Empire of the world, a stock able to maintaine Fame richely, yet to fyce to so base an Eunuches qualitie for Fame.

Where

Essay. 25.

Where Humors may be covered vnder the hauing no Beard, I miſlike it not ſo much, Fame ſerues to enter the Ey a knowledge of man, who cannot catch Vertue at the firſt flight: but to conuerſe with Experience, and then to cozen our ſelues of the familiarity of Vertue with accompanying Fame, is abominable.

As my youth hath been ſpotted generally with entertaining my Affections too neerely, ſo by this the number hath beene increaſed, and I may ſafely ſay, it hath beene the laſt extraordinary illneſſe that I haue had to do with. My occupation hath beene vehemently bookiſh; I haue beene counſelled by *Plato* and *Seneca* for Philoſophy. Writing is the draught of reading, and by this I haue diſburthened my head, and taken account of my proſiting.

Of Fame.

If it had gone no further, it had
beene well, but I haue beene con-
tent to dilate my selfe too much :
It hath beene my Fortune euer
yet, to like one yeare worse then
another, and this fault among my
worldly faults lyes heauiest vpon
me, and is yet the last.

*Vt iam seruares bene corpus adul-
tera mens est.*

Since I haue kept my body from
madnesse, my minde hath doted,
I thinke it is with ouer-much
ioy, that it hath gotten employ-
ment.

Among my readings Philoso-
phy hath made me honest for two
houres after, and I thinke I could
haue held out if I had found any
drawing that way, but euery man
is so busie in the quest of Fame, that
they neglect the desert : they aske
which

which way she went, but not how she went.

History hath added to my naturall desire of louing fame: I was there set a fire with conuersing with braue spirits: I like deeds well, but they were not within my reache, and so I sought to buy what my stock would reache to: though I cannot cline so well as *Cesar*, yet I should thinke my selfe happy, if I could but get vp to his Stile: But he was a *Romane* borne, and borne vnder a climate of more wit: we are so colde, and so dull, that we thinke of nothing beyond the compasse of our inheritance, iust like the *Swissers* we will lose no ground; leaue vs in durt, and finde vs in durt.

The *Gracians* and the *Romanes* were Monarches of the world, not by sitting still, and keeping themselves warme, but Industry, and Aduen-

Of Fame.

Aduenture were the wings that made them flye high. We will aduenture vpon nothing except it be on a surfit, and sixe pence at Tables.

I wonder why we estimate our selues so preciously, or keepe our limmes so carefully, except we haue indented with our churchyardes, not to coozen them of any part or parcell of the said Trunck. Since we are so stupified, it is well we liued not in their times, for we had surely gone to the mill: our bodyes should haue beene branded with the markes of a slaue, as well as our minds are with the deformitie of ignorant Lazinessse.

But these are no sutors at the court of Fame? Yes, as earnestly as Desarts: they can finde Titles as fast as Herraldes deuise Armes:

O

If

Essay. 25.

If for nothing else, put him in for providence, and for leaving as much to his sonne as his father left him.

Honour is to be bought cheaper then with blood: It is possible to haue Titles not Honour thus, for Honour is vniuersall, and runs thorough all mouthes, and inforceth Enuy, and Vice, to doe him Iustice, and to giue him his due.

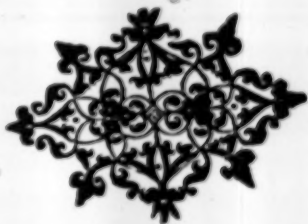
But where is *Cæsar, Cato, Epaminondas, Alexander, Eumenes*, and the rest? Dead: and with them Desartes; their names are inwrapped in Vertue, ours of this sicke Time in Fame: they searched for Substance, we for Shadowes, they should be our Cognisances, for we are walking Ghostes.

I could write more in this kinde, Velemency sharpens my Inuention,

Of Fame.

tion, but I haue disclaimed it. I
will from henceforth follow Ver-
tue silently in my study, and aban-
don this Impostour Fame, as a
Cheater, and Pay-master
of counterfeit
Coyne.

FINIS.





A
SECOND
part of Essayes.

*Written by Sir William
Cornwallis the younger,
Knight.*



LONDON
Printed for Edmond Matts, dwelling
at the signe of the Hand
and Plough in Fleet-street.
1601.



TO THE LADY
Hastings, Dudley,
and the rest.

Honourable friends:



Number it amongst
your many fauours,
the protecting mine
Idlenesse, for I can-
not confesse them
labours: hee gest right (that
sayde, I woulde hee glad to do
N 3 any

any thing that might be acceptable to you, but not iudiciouslie) to thinke these a fit present, for they are too light for your grauities, and too meane, for they are but papers: I had as lieue leaue gratefulnes to words spoken, as to written wordes, and these are no more, when I giue, or serue, or performe any of these offices to you, I would be glad, they should be armed with some other desartes, besides the Widdowes mite, or the tale of the King of *Persia*, and the poore bodyes gifte of water: I am poore enough, but like not to come so neere begging, as to confesse it, nor to confesse it in this common apparrell of Epistles, it hath beene worne by so many

DEDICATORIE.

many as it may be infected, and then it were ill for you, and it will be ill for me, for I should borrowe it, and a poore estate, and a poore minde, and poore euery thing, would make me fit for nothing but a Spitt'e-house. No more worthy Ladyes, I will not binde you to the penance of reading further, I doubt not you will receiue all, hauing taken some, and doubt not you, but I will be euer the true obeyer of your commaundements.

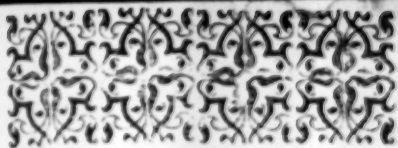
W. C.

to the Reader.



Present thee Reader with no excellencies, to doe thee no harme is my Commendations, which if thou couldest unprofitable, beleene, it is against my will thou knowest it, for might I haue prevented the coming to thy knowledge, thou shouldst neuer haue knowne mee thus: but since a part of mee was out, though I trust not to their strength, yet their strength shall bee stronger by the rest, to liue together and dye together, becomming their neerenesse, they shall then goe together, and be all against my will in the power of your disposing.

W. C.



The Essayes contained
in this Booke.

OF Affection.
Of Keeping State.
Of Complements.
Of Estimation, and Reputation.
Of Popularitie.
Of Humilitie.
Of Feare.
Of Silence and Secrecie.
Of Humaine Contentmentes.
Of Trappes for Fame.
Of Knowledge.
Of Iudgement.
Of Natures Pollicie,

of

The Heades.

Of Conceit.

Of Counsaile.

Of Sorrow.

Of Solitarinesse and Company.

Of Vanitie.

Of Vaine-glory.

Of Essayes and Bookes.

Of the Instruments of a States-man.

Of Wordes.

Of Iustice.

*Of Flattery, Dissimulation, and Ly-
ing.*





Essay, 26.

Of Affection.



These actions that receiue not their commandments from a deliberated discourse, the issue of reason, receiue it from a sympathising with things, the issue of affection, whose effects though not vnnaturall, yet very vnreasonable, for so much is giuen to beasts to maintaine like with, but to man is giuen reason to purchase vertue with, which by the other can no way be compassed, no more then the taste, taste vertue, the smell, smell vertue; for affection
O brings

brings all things to triall by the senses, reason carrieth them to the inquisition of the soule, who regards not their colours, nor those sensuall qualities, but makes them confesse how much they haue of Temperance, how much of Fortitude, and of those inwarde qualities of the minde. Doubtlesse then, this power of affection carrieth no farther grace then the preservation of life, which regarded no farther then right is a care of the last place, for speaking of this life, mee thinks there is no other thing presented to our view, then some handsome Table or Picture that lookes pertly for a time, but will not last, and should receiue of vs in exchange a contentment of the present state, and a determination to vse it to the best purpose whiles we haue it, and when we are to part, a patient farewell without disturbance or feare.

Of Affection.

*Omnia mors poscit, lex est, non parva
perire.*

We are taken out of the vniuersall matter of Nature, and made man, highly already preferred, considering our first state; but this viewed with immortality, is baser in comparison, then the first, to the second. This life is but a Prentishood, the freedom immortality, & mee thinks it fittes well in respect of the ones shortnesse, and the others eternitie, life being but like a Prentises holy-day, but more neete when we thinke of our knowledges which are here impotent and defectiue, but are there complete and full, all things appearing there vnmasked, and the borrowed coulours and vaine apparitions of Affection beeing withdrawne, those vnlimited and rich lights of the minde, beholde euerie thing in the right proportion, all the deformities and misdemeanors.

of the world are the children of affection, which bindes vp our sight in darkenesse, and leads vs blindfolded: from hence Opinion, which is the destinated censure of Affection, as Iudgement is the Soules, from hence proceedes the irresolution of our thoughts and our wauerings, and changings from one thing to another; for Affection, likes his present satisfaction, and iudgeth that best, which if in Opinion bettered, he changeth his sentence, and so not able to penetrate into the depth of things, is euery day ready for a new impression. All that I haue heard, all that I haue read, all that by any meanes hath come to my knowledge performed well, hath beene where Reason hath made Affection his seruant: contrariwise, destructions, dishonours, dangers, haue beene enforced by the tyrannie of Pride, Diuidaine, Hate, Selfe-loue, or some

Of Affection.

other of those Affections vnrestrained: so can I fetch Calamitie from none other originall but this; nor happinesse but from the deprivation of this frailtie. Euen that honest harmlesse Affection, which possesseth Parents towards their children, me thinkes whiles they are yet but lumps of flesh, and things without all merit, should not be so ardent and vehement, pittie and commiseration fits them better then Loue, of which they are no way worthy; for howsoeuer we abuse loue with casting it away vpon trifles, yet it is the pretiousnesse of Loue, appointed onely to attend deserts, and to ioyne no peeces together that are not of this kinde; but it is well that Nature hath cast the extremitie of this disease vpon mothers, it becomes them not so ill to be fond as men, besides these little ones being their charges, Affection makes them more care-
full

full, and so it is for those first yeares
 neuer the worse for the childe, what-
 soeuer it is for the mother. Iustice
 being for example, and no more de-
 stroying a common-wealth then the
 husbandman the trees with execu-
 ting the water boughes, which he
 dooth as well in respect of their vn-
 profitablenesse, as also to shew ma-
 lefactors in a glasse their owne state
 while they beholde the guiltie vn-
 der-going the seueritie of the lawe,
 but yet the creatures bound to profit
 others with their owne destruction,
 should bee picked out monsters
 whose natures might be seene incor-
 rigible, and those of whom mercy
 may coniecture amendment, to be
 spared: thus in the ambiguitie of
 things which doubt will not haue
 resolved, mercy may haue a hand.
 Thus commiseration and a charita-
 ble eye to the distressed, all which
 though they leaue more to affection
 then

Of Affections.

then to the strictnesse of iustice, yet must we so farre tolerate them, for so God lookes vpon vs, and so should we vpon our bretheren, being all borne lame, which fault of ours if it were punished with death, none should liue; yet I go not with *Montaigne*, who in his Essay of Crueltie, bribes wit to take part with commiseration so extreanily and so womanish as not to indure the death of Birdes and Beasts; alas this gentlenesse of nature is a plaine weaknesse, wee may safely see the deaths of these, yea of men without motion, it belongs to vs to looke into the cause of their deaths, not into the manner onely, but fetching it from the desert wee shall see plainly, it is not the Iudge nor the executioner that committes this abhorred spectacle, but them-selues, them-selues doe execution vppon them-selues; Might there bee
O 4 that

Essay. 26.

that vnspeakable blessing giuen to the imprisoned soule, that she might here view things in sincere trueth, how would vice and sinne flie light, when vnmasked light might disco-uer their deformities, how profoundly should we be able to censure things, how would we scorne lawes and compulsion, when the most ragged-vnderstanding should flye farre aboute them.

Lastly, all the enemies of wealth and pouerty should be banished, for we should not know want, and so should want them, and the laborious life of Studye should end, whose trauels ayme at no other end, but an ability to knowe euery thing in his proper kinde; this is not, because Affection is, who dayly ouercomes reason, not by strength but flattery, and sometimes makes the weapons of Reason, treacherously turne head vpon Reason, with corrupting his taste,

Of Affection.

taste, and making him fortifie pleasure with arguments . I would be glad to looke vpon my brother with the same eye that I behould a stranger, and may the strangers worthe excell his, I would preferre him. He is deceiued, that thinkes vertue respects bloud and aliaunces: she is not so bodely, hauing commerce with vs whiles we haue bodyes, not because we hauing bodyes, should loue our bodyes: but because we should with the ordering and subiecting them, win her. It is Affection that hath skil of colours, and hath set vp the estimation of White and Red . I verely beleeue Vertue was neuer Paynter nor Armorist, all those choyces and allowances that come from tall, and fatter or slender and well bodied, are all Affections choise, the minde sees the minde, and giues the body leaue to looke how it will, for she loues the abilitie and graces of the mind, whose

Essay. 28.

whose neuer fading beauties, makes
their imbracements blessed. Here is
the choise of all things made sure;
thus friends are to bee entertained,
whose perfection may be better dis-
counted of, then it is possible to finde
it actually, the reason. because Affec-
tion beares so great sway, our causes
of combination being commonly
more beholding to Affection then
Reason, which makes vs so often
complaine of the vnstablenesse of
friends & friendships incōstancie. No
other are those leauges which looke
into the fortune rather then vertue of
friends, that cunningly make Loue
the broker to supply their wants; how
can these hould, since the hould of
their hould blinde Dame Fortune is
brittle and flitting. But amongst all
I finde no body hath so iust cause to
complaine of this as Iustice, which
being the very soule and life of go-
uernment is oft time compelled to
helpe

Of Affection.

help the lightest scoale with her finger, whiles Partialities burden makes the other heauie . I can pittie the distresse of no vertue so much as this, since no vertue carryes with her a greater maiestie, and in that maiestie knowledge, the life of life, the ioy of man, & his surest euidence of participating with the deuine nature. Surely were it not for the orderly working of this vertue , we should make the world in a worse state thē the *Chaos*, where was a confusion, but it was innocent though deformed : but now it would be turned into a guilty deformity, the picture of which though not fully, are those sick states that are continually letting blood; where the sweet wisdom of laws, are turned into those doubtful arbitrators blowes, and where Iustice executes not with her sworde , but fights for her right, but I haue destinated a whole Essay to Iustice, wherefore I wil speake no more of her now. Of

Essay. 26.

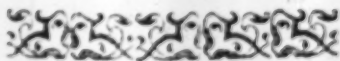
Of all our delicacies or imperfections of any kinde, there is no Author but Affection, whose inticements brings on equally both excessse and obstinacie, witnesse the many idle lines of Louers, who haue made many foule Papers, for the fakes of their faire Mistresse, whose luxurious conceits they haue made loue answer for, & called them loue.

*Talis amor teneat, nec sit mihi cura
mederi.*

I wishe them no Phisicke, but my selfe the sight, for I like no play like to a passionate Louer, yet haue I heard it hath kild some; but I will neither beleeue it, nor yet be thus in Loue. In a worde, all these rable of disturbers, that prouokes passion & procures the full possession of men, of what kinde soeuer, are the children of Affection, or if not her children, her selfe, for *Proteus* like, occasion altereth her shape, and she sometimes

Of Keeping State.

time lookes like Anger, sometimes like Love, other times like some other of those blinde choosers, whose effects though so different as called by different names; yet all are Affections, with whom I will haue as little to do as I can, and when I do vse her, it shall be no more, then so much as shall make my body content to go of my soules errant.



Essay 27.

Of Keeping State.

I Mislike nothing more then the purchases that some intend, with prostrating and deiecting themselves, to get the highest price on earth with this base commoditie, is baser then *Vespasians* gaine of Urine;
Vertue

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Vertue goeth more right vp, more gallantly, none of her limmes are so crooked and halting, she commaundes Industrie of her seruants, not this lazie falling at mens feete, and voluntarie professing seruitude, when greatnesse declines to this, eyther it meanes not well, or is not able to meane well, for Contempt the most cruell enemy to Greatnesse, is by this meanes begetten, (Vertues and Vices procreating not like visible creatures, but contraries beget contraries, and those furthest off, bring in those furthest off on the other side, though other defects may incur dangers of no lesse moiment,) as Cruelty, Extortion, Rebellion, yet contempt comes from no other place, then a careless ignorance of our states, or from Pride, the not valuing and over valuing, giuing life to this curse, worse then death. Gouverneur
the

Of Keeping State.

ment the blessing of the world, by the experience and inconuenience of times past, brought into an exact forme from the comparison of strength and wildome, hath made a distinction of states, giuing one preheminnence ouer an other, thus come Kings, Lordes, Gentlemen, Yeomen; which difference were it onely in name, without the duties belonging to each of them, words should goe without meaning, and meaning seperated from wordes, speache should loose her name, man his societie, and all shou'd bellowe and roare like beasts.

Wee haue then from our Auncestors differences, which tradition is not so tyrannicall as not to satisfie vs with any other reason but custome, for shee tells vs, that Obedience makes waye for Wisdome, which otherwayes whatsoeuer it could do, should do nothing,
for

Essay. 27.

for the clamor and noyse of communitie, euery man would speake, euery mans speech likes him selfe best, Selfe-conceite makes Opinion obstinate; many determinations, no resolutions; clamours, not counsels; confusion, not gouernment; for gouernements supporters are Command and Obedience, the foundation and chiefe causes vpholding states, our eye giues euery thing a coulour; the things most precious are counted more precious, if they be fayre as well as good: from hence we haue inforced the Marchandize of the minde to be good, for somewhat els besides meere goodnesse; all vertues haue agreed to this, Temperance hath Health for her coulour; Fortitude, Safetie; Pacience, Tranquillitie; thus Wisdome now vnderstood by Nobilitie; Maiestie and State, with ordinance of the deuine wisdome, whether it be the knowledge

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ledge of our weakenesse, which cannot beholde pure truth by it selfe, or our other weakenesse, which hath neede of inticements for our vnderstanding, to perswade vs to vertue, or els the temporall rewards destinated to these diuine graces, whether for all, or part, certaine it is, it is so, these excellent and supream things, hauing inferiour graces to be their attendants. It is not then in the power of the most wittie enuious repining nature, to spurne at the differences amongst men, it is a lawfull constitution vpholding lawes, the life of life, it makes vp the sweetest founding harmony, whose speaking in seuerall keyes by discorde, giues euery one a part, euery one is fitted and altogether knits diuersitie in concord. Particularly to speake of the vpholding & destroying the state of authoritie, those that are content to let fall their countenances and to open themselues to the intertaining all with one respect
p are

Essay. 27.

are natures forced beyond their natures, beeing meeter to serue then gouerne, or such, whose actions going awry, fearefully to eschew punishment, seeke shelter in the abuse of curtesie, of the first, they vnderstand not themselves, or rather vnderstand themselves, but not their places, the other, neyther the natures of them nor their places, or els worse, are led by affection, of whom there is no more to be sayd, but beeing not fit it is meete to send them to mending, if not capable of that, to be made into some other forme. This other hath beene necessary to the ouerthrowing many states, nay hardly there is any destroyed, but this hath beene an assistant to it, being a cherishing poyson, that maketh inferior conditions resty, and rebellious; the Romane state offerech many examples of their kinde where their chieftaines vnable to purchase respect by the true way, attempted the loue of
the

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the souldiers by giuing them libertie, saluting them by familiaritie; thus the most exact millitary discipline that euer was, was lost and ruined and they that had wont to smell of sweate, the testimony of labour, now smelt of oyle the witnesse of an vnmanlike effeminate nicenesse. It ended not heere for the armies wont to looke vppon their generalls with admiration & reuerence brought to a deeper insight through their prostitute fashion, began to compare his power and theirs, to examine the causes of euidence, which beeing wisdom an euidence past their knowledge, in their knowledge nothing being of force, but force finding him inferior to their multitude, it brought contempt, so came (sayth Tacitus) the secrets of the Senate to be knowne to the souldiers, so came they to know their own strength, though not to know how to vse it, an vnhappy knowledge, so came the armies to make Emperors,

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so came the world to be gouerned by
mony, for by that corruption the Legi-
ons erected Emperours, so came the
Masters of the worlde to be held in
the slauiish tenure of paying a fine for
their admittance, and to hould their
states of men, that were wont to ac-
knowledge no body but the Gods:
such a basenes and declination is this
in vice, and indirect aspiring, that to
attaine but the names of Lordes, they
are content in truth to be slaues, to be
the miserablest slaues, being onely
commanders vnvariable and vnlimi-
ted, for there is such a misterie in Na-
ture, as natures passing beyonde their
allotted limits, worke nothing but
confusion, and not euen their owne
intendements can they bring to per-
fection. Neuer was there any countrie
possessed of the Empire, that managed
it more gallantly then the *Romanes*
whose care of keeping their state in
maiestie did no lesse preserue them
then

Of Keeping State.

then their greatest conquests, for those do but enlarge these settled and confirmed dominion, for little availeth power without order, and this is the mother of order. I doe not thinke but that there might haue beene men found, in the time of Oracles, no lesse found and more certaine in counsell then the Oracles, who preserved themselves with a double construction, but their venerable account brought men to attend their answeres so preiudicially, as they were taken not searched into; and men with men, doubtlesse sometimes seruants, happen of sound counsell, but their basenesse takes away beliefe, their fortunes esteeme, so fruitlesse are the indeuours of great men, when they put on the carriages of seruile conditions, for with the same neglect are they vsed, that holde not their parsons with the grauitie of their states in veneration. *Cassandraes* propheticall counsell,

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surely would not haue gone so regard-
lesse, had she not beene a woman, the
parson as well as the aduise is reckned
of by the aduised, they must goe toge-
ther, though we meruaile at strange
thinges, yet wisdom will not follow
them, and euen they esteeme that all
women haue, is deriued from their mo-
desties, and shamefast obscuring them
selues for put them in their contrarie
habit accompanied with mans accusto-
med bouldnesse, and there followeth a
loathing and detestation. Thus hath
custome destinated in each sex, and e-
uery calling, certayne rules and or-
ders of life, which broken, are aboli-
shed, as greatnesse attired in a seruile
forme, or a seruile in greatnesse, is an
innouation no lesse dangerous particu-
larity, then innouations more generall
to the body of a state, that once over-
come the louing, the woorse is no lesse
dangerous then the once forsaking the
best, for custome is a mettal that stands
which

Of Keeping State.

which way so euer it is bent & is not to be rebent without the danger of breaking, witnesse *Galba*; whose wordes to the soldiers.

*Iactant se legere, non empire mili-
tem conuulſe.*

A speech good and well befitting the mouth of an Emperour, yet receiued a contrary censure, because not fitting the time: thus dangerous is reformatiō, thus pernicious to follow a time wherein the deuotion of subiects to their prince by the negligence of their progenitors is debased and made contemptible. Now to eschew this euill, and to possesse the true esteeme incident to honour, the ground-woorke & foundation must be from their liues, for two causes. The first, it is impossible to possesse this procurer of awe and veneration beeing inwardly visions, for vice is base and makes the behauiour base & fearful, which is contrary to the chiefe lim of this purpose, which is

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magnanimity and cleare conscience,
the mother of resolution, the other that
euery body will shunne his direction,
that is not all to direct himselfe, his
commaundements shall not get pas-
sage through the harts of men, but bee
spurned at, and dispised. There is no-
thing that hath neede of more respect,
then the first acquiring respect, it is
with much more ease preserved then
obtaynd, for it preserves it selfe, but
with great difficulty is attained, for
coming from no other originall but
vertue and authority, (both which are
strangers to the beginning of mens
times) they must be had first; and then
thus, for mens loue and reuerence are
gained not for the beauty of the per-
sons but for the abilities likely to pro-
fit, for whatsoeuer we pretend they are
rare that ground their loues vpon the
generall welldoing, wee doe but talke
of louing our countreys best, for wee
loue our selues first, it is to be wished

Of Keeping State.

it were otherwise, but it is to be feared it is so; the reason is, we vndertake much more willingly to conquer kingdomes then our selues, and therefore as nature made vs, she may haue vs againe, for wee are without any other alteration then is incident to obstinate ignorant, for the other instruments vphoulding a due reuerence & respect, I remember some, but fearing they would be catcht at, without the condition of retayning vertue first, I hold it best not to aduenture them, we are lazy and proud, for he that thirsts for honour without desert, is lazy and proud, and desert I cannot call those crossings and gaine copings of vertue, it is a counterfaite fashion to face our foreparts with the rich stuffe of worth, and inwardly to be a peece of stuffe of diuers colours of diuers raggs; to conclude he is perfect in his best liuehood that is perfect in himselfe, he vnderstands an euidence more profitable then

Essay. 28.

then the euidence of his land, to which
a confirmed behauiour is the profit of
his knowledge, the preservation of
which, is the preservation of his hone-
stie, the vse of which is as effectuell as
his wisdom, for seperated he may
be heard, but not beleeued; it is not
Pride, but Vertue then, to exact and
maintaine the reuerence fit for his cal-
ling, which who dooth not, is eyther
vicious, or vnprofitable, or both.

Essay. 28.

Of Compliments.

WE misvse all our actions, wee
spur-gall and tyre them, looke
vpon them when they are begotten, &
we abhor them, for they are full of de-
formities, and beholde vs with wrye
mouthes, as if they mocked their fa-
thers, our Taylors gaue vs but a little
belly to our doublets, & we neuer left
vntill

Of Complements.

vnill we made our selues crops bigger
then women with childe, Hand-ker-
cheffes and Towels, and halfe Table-
cloathes thrust in, they not so riche in
linnen, but as abundant in folly, hay
and Strawe, as if there had beene no
grace but in a gorbelly. and the brauest
proportion, the largest Girdell & thus
madly ranne our pleasures, our profits,
our desires, our indeuours, neuer think-
ing any thing sufficiently followed,
vnill it turne againe. and lookes either
full of horror or derision; we of these
latter times, full of a nice curiositie,
mislike all the performances of our
fore-fathers, we say they were honest
plaine men, but they wanted the ca-
pring wits of this ripe age; we are not
yet so impudent as to say they were
fooles, but we affirme they were fooles,
for al they did is vndone, & their whole
courses altered. They had wont to giue
their hands & their harts together, but
we thinke it a finer grace to looke a
squint,

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— squint, our hand looking one way and
our hart another, they gaue entertain-
ment to your friends, to strangers, wee
— accomplement, and ciuillizd, or ciuited
(for our actions smell like a profound
Courtier) kisse the hand as if we meant
— to take say of it, imbrace curiously, and
spend euen at his entrance a whole vo-
lume of words, which when it meetes
with a fellow vnprovided of that win-
dy commodity, he is driuen to take all
without exchange, and so is thought
eyther clownish or shallow, or else he
is bound to the penance of a million of
I thanke you with all my hart Sir, I am
glad to see you well, tell me how you
do Sir, but if they be both cunning,
what a deale of Synammon and Ginger
is sacrificed to dissimulation, O how
blessed doe I take mine eyes for pre-
senting me with this sight, O *Signior*,
the starre that gouerns my life in con-
tentment, giue me leaue to intere my
— selfe in your armes, not so Sir, it is to
vniworthy

Of Complements.

vnworthy an inclosure to containe
such preciousnes, but pleaseth it you to
honor me so much as to make me the
bridge of your passing home, happy
shall I be to haue had the impressiō
of your footesteps, this and a cup of
drinke makes the time as fit for a de-
parture as can be, by this time they are *V. K. 2^d*
both drunke dry & they haue no more *L. 3.*
to say but by way of repetition, which
the care lotheth as much, as the
pallat meate already chewed, onely
certaine shot are left to bring them-
selues of, as vnhappy occasions. Why
do you spurre me to depart out of this
paradise? no Sir pardon me, It is I that
haue cause to complaine of iniurious
time, who wanting you, do wish the
want of my selfe, for my selfe without
my second selfe is alike loathsome, no
more sweete friend, let vs not thinke
to much of the misfortune of seperati-
on, but let me leaue you heere. O
Sir pardon me, mine eyes would take

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it vnkindly at my legges hands, my heart at both their handes, if they should not do their vttermoſt towards your fruition; no farther then this gate, I proteſt, a little further I beſeech you, be not ſo iniurious to the lengthning of my ioyes, not a foote, much doe I feare you haue already hazarded your health with this long iourney. Giue me leaue therefore, for the quiet of mine owne minde, to ſalute you by a meſſenger in the morning, to know how you digeſted your great trauell; my meſſenger ſhal intercept your kind intention, and ſo more then my ſelfe farewell: farewell to you both flatterie and follie, or both. I am wearie of playing this part any longer, and almoſt tyred with this ſhort thinking of theſe vaine touches of the tongue, like to haue made lone to a ſervant that interrupted me; Fie of this abuſe of ſpeech, fie of this purblinde choiſe; for my part, I had rather binde my
tongue

Of Complements.

tongue apprentice to an Oyster-wife, then to this language, for I hate nothing more then the accomplishing of things purposelesse, and so is this, if it be not worse: for he is possessed with one of these two devils that speakes thus within him, eyther Dissimulation, or the proper title of a well-spooken man, which two are the badges eyther of a foole or a villaine.

I like well that every thing should doe according to their kinde: I haue heard of diuision in singing, and of the diuisions that neate Schollers vse to tye vp the breeches of an Argument or Oration with, but when we are to sende truth or seriousnessse of an arrant, to sende such a mincing imbroydered Embassadour, is not fitte: wherefore are these imploide, but for their swiftnesse? because they can get sooner to our friend, then our actions, of whom they are the fore-

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fore-runners to relate their comming,
which when they shall do, one after an
other, a multitude of messengers be-
fore the true expected ghest shall
come, who can blame the scorning,
and not trusting such lying posts, mee
thinkes the tounge reading in the hart
what he pronounceth, should reade
truely, and not abuse both with a cor-
rupt translation; but this is the most
— poysonous qualitie in accomplements:
the pretiest are those that meane nei-
ther well nor ill, but as I said, to be a
well spoken man, that like an vnthrifis
mony that burnes in his purse, so these,
their wordes in their mindes, that can
no more keepe their wordes, then the
— slix his excrements, but whē it comes,
he cannot carrie it to the appointed
place, but lets it go vpon the next hee
meetes; if he meetes none, he layes it
in his breeches. Who would be trou-
bled with such a disease as this, basting
euery one without al choise or respect,
not

Of Estimation and Reputation.

not I, for I preferre the freedome of my minde, before any thing of the world; and amongst the things of the world, then this, there is none more slavish and base, comes it eyther from the best or the worse of these two twinnes Flatterie or Follie.

Essay. 29.

Of Estimation and Reputation.

THE most deere and most precious commodities of man, are these, they are himselfe, his life, those which all noble and honest spirites have the care of, they live, carefully cherishing it, and die, imbracing it. Even wife and children compared with this, are counted respects of a second sorte, and we provide for this, and then for them, which excellent colour that makes men decernable from one another,

though

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though opinion or affection, partially distributeth, and sometime counterfets, it is no matter, lifes inabled with thoughts of magnanimitie must not desist for this, this worth is not blemished by this halting defectiue imitation, but rather increaseth; for imitation how short soeuer it comes of the origiual, yet beares the meaning of allowance. It is a sweete thing full of the pleasure incident to the things of our owne acquiring, for it is no inheritance, nor is it bound to follow the followers of Fortune, but purely is theirs, whose thoughts haue guided their actions to do things of note and worth; it belongs not to sloath nor idlenes, be he neuer so noble, if a Sluggard, she will not serue him, she bindes her selfe to no body that doth not well who embraceth vertue, she comes after and kisseth him, basenesse and sensualitie, she giues in pray to her opposite the most abhorred thing of nature,
obliui-

Of Estimation and Reputation.

obliuion, and is her selfe afforiated with none that determine not brauely as well as honestly, being indeed the last and most refined digestion of a fierie and high flying nature. This is Estimation that carries leuell throughout the world, where eyes by distance are vnprofitable, greatnesse dismembred frō feare, which being inhabitants of differēt regions vnregarded, thither, and beyond goeth Estimation, being a coine currant, and receiued in all countries, with all dispositions, euen enmitie and malice it selfe cannot resist acknowledging her; besides the ample territory which it yeelds in commanding respect euery where, being like the Sunne dispersing his Rayes over the world, making the dwarfish feeble constitution of man, whatsoever the eyes saith, figured by the mind, a most godly and most strong portraiture of Excellencie; more then all this, it gives the letters of credence that makes vs

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beleevued in the commerce of men, without this we labour altogether vnprofitably, suspect killing all our intents, before they come to the age of actions, surely they are natures of a dastardly kinde, that do not vehemently thirst after this most splendent brightnesse, they are rustie bodyes, that doe not continually handle them-selves vntill they shine thus, for leauing that worst part that declines to ostentation, and bragarisme, (though praise and commendations, and so estimation may be loued, & yet liue long enough without these extremities, for Vertue is not so tyrannicall as to propound labours without recompence:) it may be loued for a thousand other respects; euen as loue it selfe can sometimes go without lust, for the pursuite of actions for the sake of vaine-glory, is no neerer a kin to the true grounded estimation, then lust is to loue. Estimation being the blossome of the tree of Vertue,

Of Estimation and Reputation.

tue, which promiseth the husbandman paiment of a more tastig commoditie, being the fore-runner of Vertues best paiment, we must not contemne, but cherish, the blossomes perishing, the fruite perisheth; praises are not then to be contemned, for they are the blossomes of vertue flourishing, they must be loued and desired, for from them one day comes the fruite of the Tree of Life.

But now to the vndiscreet greedinesse of many, who desire to be riche in this, as robbers by stealing, who leaue industrie and thrift (the true meanes) on the right hand, and impatiently dispoile others, to satisfie their appetite: the way by vertue is called large, the goodnesse of the mindes inclination tedious, they apply outward medicines, things of resemblance, matter of forine, but for truth and not the resemblance but the thing it selfe, they neuer trauaile about it. These base mercinarie

cenarie imitations take their originall from three plots: from the pretence of disce nt, from the infections that parasites giue the world in their behalves, from a behauiour big and swolne full of promises, eager of performances, & traffiquing with occasion of a slight & safe price, I can warrant no man from the infection incident to high fortunes, for I taste in euery man liuely prouocations, to teach their thoughts flatterie, and to lay matter of worth to their owne charge, my readings iumpe. *Alexander*, when he was so full and so mighty, as to be called Conquerour of the world, was then so needy as saine to borrow *Iupiter Hammon* for his father, to be the bawde of his owne conceptiō; for it was he only that brought *Iupiter & Olympia* together, such is the blinde vndiscreet capacitie of man, as when he may draw estimation frō him selfe, then not for modesties sake, but a mad ambition, he giues it to others, making

Of Estimation and Reputation.

making his case weake, with bringing in weaker assistance, rather choosung to be a glimmering reflexion, then a true and reall light. But the pretence here was the purchase of a more ample regard amongst men, whose states commonly being full of darke ignorance, is much more rauished with thoughts of superstition, then things apparent, for they can gesse so nere theselues as to determine things of their owne pitch, base & triuiall, which brings them to a retchlesse respect of what they are conuersant with, & to lend admiratiō only to things rare, finding what they know vnworthy, they are much more delighted with what they know not. I finde not for all this any increase of estimation fetched from these diuine titles, for men of iudgemēt whose abilities reach farther the the present fortune of princes behold a weaknes in these vnreasonable affectatiōs, they see a bowing & waueing in those minds, vnable to manage success, ouer the more inferior subiect, it

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layes more fast hould but vnprofitably
for meanes of a more direct ascent
shall performe this office, doubt shall
hould them as fast by the heele as the
name of *Iupiters* mistaking worke-
manship, for doubt breeds a feare of so
good a temper, as beeing neyther in-
clining to desperation, nor hate, it be-
gets obedience, with other nations it
preuiles not at all, for beeing out of
the reach of awe and feare, their sights
are more cleare, and their inquisition
more certayne. Amongst all those
states that drew estimation from this
superstitious beleefe of their participa-
ting with the highest powers, *Numa*
Pompilius plaied it best with his nimph,
he was a prince that bred and nouri-
shed deuotion in his countymen, who
before bred vp in warres (a life apt to
corrupt) knew better how to be soldi-
ers then good subiects, he changed
their liues, to strengthen with inno-
tation the opinion of the counsell of a
more

Of Estimation and reputation.

more then humane vnderstanding was necessarie; more modestly though I cannot say more discretely did the Romanes of the ages afore vse this Deifying power, they gaue it their Emperors dead, but with such partialitie as they spared none that left a successor of his owne appoyntment, so much differ the nature of these from their progenitors, so much doth it alter nature to be brought vp and nourished in seruitie, but could they, or durst they haue giten it onely to well deseruing princes, their princes vnlimited by others respects, would haue beene the better for this, since it is as naturall in men to purchase hope as assurance. The Egyptians haue a law that at the funerall of any inan, all that could accuse or excuse the dead, came in, where if his defects surpassed his merites, he was denied the rights of their interring, it did much good, though they were not in hope of winning

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ning any more, then a mortall reputation, the feare of losing that was much feared & so shunned, an excellent law, no lawes beeing so excellent as those that seeme cruell and are not, & being slight, produce the weightiest and best effects. The ages since these, growne more Philosophically wise, to whom it is apparent the immediate act of generation is a mortall thing, and no way answerable to the diuine nature, the multiplictie of the many Gods being abolished, not so easie a matter to haue the conuersation of a God, these bee- ing known fables not daring to ground their designes vpon impossibilities, to which iudgement will neuer consent, from things of likelihood they giue their pretenced grace, instead of the counsell of the Gods, the maner of adoring God, insteade of their discent from them, from families of long standings, these are the masks and disguises of al those impatient eager dispositō,
that

Of Estimation and Reputation.

that are not content with there owne
states, to which at the first approach by
the quicke and light apprehensions of
the multitude, perhaps estimation may
be giuen, but it weares off, and is too
lightly wouen to indure. It hath not
beene omitted by many thirsters after
estimation, to make mercenarie brea-
thes fill the eares of men with their
commendations, in vndirect course, be
they euen as worthy as they will, for a
true thing out of the gutter of a false
throat can hardly escape corrupting:
surely so great an enemy is vertue to
hypocrisie as she grows and increaseth
most where she is most obscured, to
giue whose effects leaue to speake, not
to speake of her effects, is the best pro-
ceeding for attending her leasure, shee
wil discouer her selfe in a more faire &
full growth, then now comming into
the world like abortiue issue halfe stop-
ped & deformed. The estimation fetcht
from a big & bobaft behavior decernes
not

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not the confuting, for the best of behaviour, more then that the shadow of the sunne is better then a candle, indures comparison with nothing, for it is but the shadow of the minde, but the companion of this a hunting out imployment, flight, and safe, though it be as ridiculous, yet looks more grauely; how well doth it prayse some men to be sent of a message by a greater man, though of no more woorth then would fit the performance of a foote boy, these mistake estimation, and intertayne basenesse in her steade, like a suter that presents the obtayning the mistresse, & marieth her kitchin maid. This theft and hope of crossing Estimation by the nearest way, seldome escapes discovering, if it doth, and that they do by an insinuating diligence get some degrees higher, their owne course is their owne destruction, for those dejected dispositions can do nothing wel but flatter, and feeding them
with

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with hope, they will liue, and liuing they are of good vse, there natures runne mad with exaltation, they are nothing so well made to beare good fortune as bad, in which state it seemeth that nature hath conspired with fortune, they shall liue and dye in.

Reputation the garland of meaner price for meaner champions, is not yet so low as not woorth the stouping for, though with titles and worship and wordes we distinguish states, yet to all men of all fortunes, the groundes of vertue are one, with whom estimation and reputation is al one, but we whose narrow roomes are not able to traffick with vertue by the whole-sale but by retayle must take in things by handfulls; there is nothing easier then to confound our natures, to eschew wearinesse we count our miles, we number things and are afrayed of infinitie, thus speake our artes beeing erected with grounde-workes, diuisions, rules,

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rules &c. Thus Arithmetike by 1. and 2. and 3. as the stayres mounteth vp to millions, we see not, heare not, touch not, smell not, together, but singly commeth our knowledge; thus is vertue content to suffer her selfe to be anatomized by wordes, and by wordes,, to pull one part from another, thus comes fortitude, temperancie, justice, to be destinated to seuerall functions, and to be knowne by seuerall names, thus comes estimation and reputation to a destinction, thus by wordes is mans vnderstanding set a worke, and kept from running madde. Though our English curtesie calles the Tennant goodman, and the Land-lord maister, yet I hope goodnesse belongeth no lesse fully to the Lord then Tennant, but that their actions pretend a generall good, and these vnmmployed obscure fortunes, but a particular, we must giue a preheminence, which our mindes can not do without
our

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our senses, our eares must haue their indifferent soundes, the best is therefore knowne by the name of estimation to determine honestly, to practise those determinations, to resist feare, and vanquish couetousnesse, is the direct way to reputation, which who honestly indeauours to follow, shall haue his indeauours rewarded with this title. These are not impositions of such import as those belonging to estimation, but yet respecting the diuersitie of natures as difficult, for euery one is fitted with desires & appetites of corruption equally dangerous, the husbandman hath his defects, the mechanicke his, the merchant his, all theirs whose resistace is no lesse troublesome though lesse worth then princes pretences to crowns, to sow sedition amongst their neighbours, to remoue by the shortest cut men mislike, so coming so full of varietie, so vniuersall, is the power, instruments & pollicie of vice. To determine
honestly

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honestly, which is the allowing, and retaining thoughts of such provocation, the resisting thoughts contrary, is the first and most effectually meanes, surely there is nothing so ordinarie as those thoughts: yet served thus, they will be lesse violent. and lesse in number, it makes the assaulters weake, the assaulted stronge, their resistance is reasons office, who with the truth of discourse skirmisheth, and at last overthrowes these rebels and out-lawes, the mustering the good, the trying them, the teaching them their duties, makes them invincible. *Quaecumque salutaria sunt, saepe agitari debent, saepe versari: ut non tantum nota sint nobis, sed etiam carata.* The often vsing these thoughts, ends with the practise to a thing often read, the memory will lead as well as the eyes, we cannot thinke well often, but we shall do well sometimes, and then vertue is gotten by hart, which before was but counsel.

Tolle

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Tolle erreser, supernacua precepta sunt,
Good thoughts are precepts, good actions abolish errors, which thoughts though we must light our actions at, yet must we not live onely to increase that fire, and not at all to vse it, but practise first with our thoughts and then in good time begin a best with our actions. Feare the ill humor vpon which oppression workes, must be abandoned by him that giues the badge of honest reputation, for without a hacksters humor (for I call not him fearefull that will not aduenture the losse of his life, for the losse of the wall) euen according to the lawes of vertue, he can not be honest that is haunted with the could disease of cowardise, you shall see my reasons, let vice but runne with an edge toole, he will disclaime honestie, he will neuer assist the oppressed, for he loues not the weaker part, he will neuer instruct the erroneous, for a frowning reply quales him,

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he will neuer proffit any by his example, for he is still of the same religion the greatest number are of, and they are vicious, thus can he not earne reputation, that is troubled with this falling sicknesse, perhaps put him in a Castle by cannon prooffe well guarded and well victualled, then turne him to a parley (alwayes provided there be no Gunnes without) he shall then say they do not well, and that honestie is a thing more excellent then power, but if these words deserue reputation, euerie body hauing their right, it must be parted betweene the garde walles, and the victualles, and to him must remaine the euerlasting shame of an vnprofitable fellowe, that dooing nothing takes more paine, then the most industrious valure . Couetousnesse, that makes men resemble beasts, whose bellies neuer so hard stuffed, will yet teare a pray, though they cannot eat it, assaults not so vigorously

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as the spirit of feare, this frownes not but smiles, this takes not men by the throate, but by the hand; it infuseth gentlie the venome of corruption; which perpetuall hunger though it be not more deformed, yet is it much more dangerous then leare, for besides the same effects, (though by a contrary courie) this presupposed invincible Castle is woone, for a covetous commaunder, can neuer be safe gardian.

I haue tolde the direct waye to Reputation, the colour that the substantiall body of Vertue caryeth, the seemliest and most blessed title of this worlde, for all others stand eyther vpon the pleasure of men, or fortune, both which are too inconstant Lordes to be Tenants to, but this is a mans owne which he challengeth, nor houldeth vpon no second state, but the same power that giueth Princes Soueraigntie,

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giues honest men reputation. Estimation the destinated luster of greatnesse hath more to doe, he hath the enemies of reputation to resist, as he is a man, and estimations as being a great man, nay he may play the priuate mans part well, and yet fayle of his title, it is not enough for him to thinke well, to doe well, to be no coward, not to be couetous, all these particularly come not so fite as the marke, for his thoughts must cary a more ample nature, his thoughts must tend to the vniuersall profit, his actions so, he must not be content with his owne valure, but teach others the rules of fortitude, he must not onely resist couetousnesse, but punish the couetous: The noblenesse of these actions speake for themselves, they are bound of a rich voyage, from which may they returne into the baye without shipwracke, they haue done so well as not to be mended, they haue no more to do but to die, and leaue their example

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to successors, whose liues if they attayne to an exact imitation with themselves, lift vp the memory of the estimation of their fore-runners, so eternal and euerlasting a thing is vertue, adorning great personages: so true, and iust, and liberall a rewarder is vertue to well deserviers of all kindes.

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SO is the state of man inuironed with weakenesse, so irresolute are his actions, as from successe he drawes danger, from occasion changes: thus may I say viewing the occurrentes incident to this humour. Surely at the first founded with the consent of commiseration and good name, but the effects following too fast, we robbe vertue of her operation and rewarde, seperating her and our selves, and attributing all

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to our owne merites, as if there were a power in vs able to do well, that proceeded not from the motions of Vertue. Certainly before the gaine incident to this attempt, when accompanied onely with honest prouocations, and a sincere minde, it is well intended and without corruption, they put on the state of the oppressed, and pittye, they feele the wrongs, that others feele, & redresse them; but the strength of vertue inforcing allowance, applause, and following, drawne beyond the compasse of our selues, impatient of vertues long last paiment, we snatch at the opinion of the world, and loose her, for she must be loued alone, then these pretences change their end, and what we meant once should purchase vertue, we lay out for vice, who now manageth an vsurped authoritie, and dooth some things seeming good, to doe ill after with the more safetie, and vnder the couert of Humilitie, Libe-
rati-

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rallitie, and Commiseration, meanes to inthronē Pride, the ingrossing all things, and crueltie; thus failes the foundation of a goodly building, ment to the good inclination of the louers of their country, but they are put out, and ambition dwels there. It is no wonder then though this common affabilitie hath ill successe, for it hath an ill intent. It is no wonder though it be the most cunning seducer, for it is couered with the robe of vertue, nor deserves it marvaile, though it coniuere harts to be the meanes of their owne overthrow, since there is no baite swallowed with so much hast, as that of gaine & particuler contentment; thus is there destinated to this Arte much cunning, much danger, much applause. That the state of mā is on euery side inuironed with danger needs no prooffe; read but thy selfe reader, & without me thou shalt finde, vice hath fitted thy state with thoughts apt to deceiue and intice, all estates

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haue them, prosperitie as many as ad-
uersitie, aske vayne glory els, which³
much out-runnes the marke as mise-
ries repining comes short or dispayre,
all which beeing vnrestrayned by rea-
son, carry man from his destinated me-
diocritie, & so leaues him to the plea-
sure of irresolution & vncertainenesse;
but nothing so subiect is aduersitie to
this staggering as the other, it is pros-
peritie and successe that brings forth
this monster, who following the acti-
ons of men more amply then they
haue expected, hath wholly corrupted
them, making their attempts that were
fayre at the time of conception, when
they haue beene actions foule and ill
fauoured: thus haue many pretending
to be reformers of state, through the
fauour of their pretence grown migh-
tie, beene deformers of a state: so hard
it is for man to thinke well altogether,
especially when his demeanure cari-
eth a popular forme, bearing the title
of

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of the oppresseds refuge, and patrone
of the vulgar, whose wording fauour
and shewing allowance, hath such an
operation with mans frailtie, as caryed
from the true regarde and knowledge
of his duty, he seemes like a feather
gouerned by the breath of men. That
there is danger, who seeth not? since
he is a lost by the pleasure of others, a
dangerous estate, for with danger they
stand that stand not vpon themselves
his foundation is the many headed
multitude, a foundation both in respect
of their number and nature vncertaine,
and consequently dangerous, for who
knowes not the diuers formes of mens
imaginationes, as different almost as
their faces, which shewes them easily
seperated, & their forces being strong,
no longer then whiles together incor-
porated being so subiect to be seuered,
nay they going against nature, if hold-
ing a continued vnion, what can issue
from this confidence, but danger? their
natures,

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natures, but by the pleasure of nature and their education is left ignorant, which impotencie leaues a wauering disposition easily seduced, and as easily reformed, apt to beleeue a fayre tale, and as apt to beleeue weake reasons, strong: spent in contradiction, this makes them inconstant, for their discourse not vsed to retaine things, makes them like any thing, because they are destitute of the vse of comparison. It is in euery mans nature to allow the state of others the vpperhand of his owne, euen rich men sometimes wish themselves poore, but with much more vehemencie the poore themselves rich; thus are the vulgar often catcht, poore creatures, they wilbe enamored of gay cloathes and rich habiliments, yea even of the persons of men, which they shal neuer haue the least vse of, who then obtayning grace from the subjects of fortune and time, who like inconstant builders are still erecting and pulling
downe

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downe, and can thinke it meete to ad-
uenture his state, his fame, his life, his
soule, vpon such wauering opinions.
These are vncertayne, how can the e-
rection vpon these stand? the one and
the other must of necessitie fall, for so
go al things originally descended from
our affections vncommixt with reason.
But determine their fauour fetched
from more reasonable grounds, from
the doing them good and easing their
yoke of subiection, this shall be found
as vnstable, for haue they no neede, or
is there neede beyond the power of
remedie they are lost, for their loue
comes from necessitie, alwayes louing
them that they haue neede of, but ne-
uer louing the needers of them. In the
meane time the prince from whose
careful circumspection nothing of this
kinde can be concealed, finding a sub-
iect ingrossing subiects, what can it
breed but suspition, what ought to be
the issue of that suspition but death?

it

Essay. 30.

it being as iust and as naturall for them
to remooue feare, as others paine: but
were his course bent but to winne, not
to abuse their loues, that immoderately
sought, is an offence, for all the posses-
sions of subiects must be limited, his
honor, offices, reuenues, power, and
so the loue of the people, the generalitie
and grosse body of which is desti-
nated onely to the Prince. Needes
must they haue cunning that deale
with this ticklish commodity of the
vulgars fauour, they must carry an euen
hand of them, neither to let them be
empty, nor full gorged, they must nei-
ther too often, nor too seldome see
— him, neither must he be too strange,
nor too affable, for opinion is much
more nice and curious to please, then
iudgement, more quicke, more light,
being soone off, and soone on, of a rea-
die, though not of a wise dispatche.
They are wonne with what they feele,
and delighted with what they heare;
so

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are the chiefe tooles of this trade, Liberalitie and Rhethoricke, these must serue one anothers turne, amplifying gifts, and the actions performed for their commodities, with Eloquence; other times leauing the perswasion to the benefit, when benefits want, drawing the picture of Liberalitie in good wordes; their mindes are like queasie stomachs, that will surfet as well by the vse of one meat oft time, as by excessse; their satisfaction resting as much in the varietie, as in the profit. But no more of this, it is not requisite to follow this point any further, I haue oftē times seene them that ment to destroy vice, sowe it, then no more but this, the cunning of Popularitie, is like that of Iuglers, the cunningest of which can cast mists before mens eyes, but here is their neereſt resemblance, Iuglers trickes goe most inuisibly by Candle light; men popular, with those heads that come no neerer the strength of
vnder-

Essay. 30.

understanding, then candle light the
light of the sunne: the payment of
these are prayle and applause, a reward
fuller of noyse then profit, of which
they are as prodigall to their sportes as
fauorites, with no lesse vehemencie,
with no lesse number of circumstan-
ces, so me thinkes it is doubtfull which
they affect most, for their behauiour
without all herauldry giues no marke
of destruction. Much harme doth the
possessors of these shouts and clamours
receiue by them, for the knowledge of
their actions, which from the account
of others comes most impartially, help-
eth their proceedings, for all they doe
by a corrupt interpretation is called
commendable; make him an Archer,
if he shootes not neare, he shootes for
all that a fayre shoote, so corrupt is
our estimation of things not looking
into the inside, but vpon their successe
and fortune: who can then that deter-
mineth, determine popularitie com-
mo-

Of Popularitie:

modious, since waying the discommodities, the dangers, the paynes incident to it, and then behoulding the profit, we shall finde no profit, the deduction hath consumed the summe, this body of breath is too mutuall to rest on; if not mutable, dangerous, if not dangerous, dishonest, who then wil spend his time in pursuit of a thing so diseased, as to be mutable, dangerous, and dishonest? But the extremities of the other side must with no lesse care be shunned, there belonges to euery man that desires safety to make the things appertayning to him, correspondent with his fortune, otherwise like a barke oversayled, he runnes him selfe vnder water, and sinckes.

Of

Essay. 31.

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Of Humilitie.

WE haue much labour and houlde
in the obtaining Vertue, when
we haue fought wel al day, we loose it
at night, vice dogs vs, and neuer assailes
but vpon aduantage; she comes cree-
ping, and by degrees gets into our bo-
somes, we cannot shut her out, for our
gates will not be bard, our sences keep
open houses, they are busie faculties,
that loue not idlenesse, though they
leade to idlenesse: be blinde, and the
power of the eyes will runne into the
rouche, and then make that itche for
both, take away foure and leaue the
fifth, and that fifth will trouble vs as
ill as all, take away all, we are senceles;
so hauing sences, we are subiect to vice,
hauing none without feeling. The rea-
son of Vertues difficultie, is her inuisi-
blenesse

Of Humilitie.

blenſſe, it muſt be touched, or taſted,
or heard that they make much of; and
ſo much of vertue is common, we can
call her by her name, and tell of her
excellencie, but to tranſlate her out of
wordes, into deedes and actions is few
mens caſes, & no meruaile for the per-
ſwaſion of vertue being in a language
that man vnderſtands not without the
ſences interpretation. by their inter-
pretatiō is corrupted, this makes them
thinke thoſe good deedes leſt that haue
not the eyes of men for wāneſſe; the
moſt deteſtable vices are thoſe that de-
ſire to looke like vertues, and theſe
come from the corrupt peruerſing the
ſoules motions, thoſe meetely of the
body though they be ill enough, yet
are they not ſo ill, for they are naturall.
Thus hardly doe we earne all vertues,
humilitie excepted, which me thinks is
ſo neare a kin to vs, ſo like vs, ſo fit for
vs, as ſhe needes no long wooing, we
haue no other refuge but this, it is ſhee
S. onely

Essay. 31.

onely of all other graces that most trulie belongs to vs, and of whome we may haue the greatest part, for the rest send but their shaddowes amongst vs, she comes her selfe: they are all of an higher nature and more stately, but this vertue is humilitie, that teacheth the knowledge of knowledge selfe-knowledge, that destroyes Fortune, for she is delighted with nothing but excessse of passion, but this hath but one countenance, that confoundeth pride & counterfeiting, for she shewes her inside, and thinksof mending her imperfections, not of glorying in any, surelye, there is no doubt but the quest of the others is an honorable imploimēt, but the pursuit of this exceeds all in proffit, for without this the rest are not, all of thē being dispoiled of their excellent natures, by an ouerweening opinion, but this true vnderstāder of our itates, so sweetly cōmixeth her defects with those thoughts of liking, as taking
away .

Of Humilitie.

away presumption, the abuse of our indu-
gements, & leauing iust so much know-
ledge as defends wearines & lothing,
we happē of that true way, that directes
the graces of the minde to heauē with
out danger. But because though we
dare not say we mislike; yet we like
that best, that is good both for soule &
body, and that the body will, like chil-
dren crye, if it haue not part with her
fellow: that it is here a beauty, a helpe,
a preservation, is worth the proouing,
we differ much in natures, and our lik-
ings like not all one thing, yet was
there neuer nature that likt the taste
of pride in another, the sport of it is
not pride likes pride, but will spit at
one another, and make euen their
owne imperfection, beare witnesse a-
gainst the same imperfection in another;
thus plaine it is, howsoeuer we hide it,
and hiding cherish it in our selues, that
by our opinion of others, the opinion
of all others neereſt a kin to iudgement,

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we should prize a vile and loathsome companion. The creatures that giue vs earthly immortalitie, whose chosenuidenc is beauty, if that not beautified with modestie, humilities other name, it is no lesse loathed then deformitie, it giues a sweetnesse both to the beautie of behauiour, and the bodies beautie, and turnes the beholders thoughts into admiration, that vnlesse thus accompanied, would end with enuie, and a repining against natures partialitie. The assistance of this vertue, is as much as her contraries dangers, neuer was there pride, though encompassed with the strongest garde, safe; For it is a vice contrary to all natures, there is no other but may haue ayde, ayded by the hopes of gaine, or satisfying some humor; but Pride deuouring all things to vpholde her selfe, destroyes both loue and hope, and is left destitute of all manner of defence, it killes succors, and multiplieth enemies, the con-
con-

Of Humilitie.

trarie, purchasing friendes, insec-
bling enemies, therefore without que-
stion, a vertue of great helpe & profit.
But her best vertue is Preservation, for
beauty is but a colour, and not recke-
ned amongst the substantiall, helpe
may be helped, and yet haue neede
again, but Preservation looseth no
friend, and humilitie is the author, for
sailing by this compasse, we knowe
wheresoeuer we are, what we are, it is
impossible for any place or any state to
alter vs all fortunes are one, things that
may stick vpon the body, but neuer vp-
on the minde, thus is she the cause of
Preseruation, for to preserue is not to
loose, she looseth not therefore, she
preserueth, making the minde constant
and free. To tell how fit it is for man,
it were fit first to relate the wretched-
nesse of his state, an argument long and
dolefull, but that it were a relation that
would aske a long time, since it is of
his miserie, shortly auereth mine
S 3 opinion,

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opinion, for those debased states vnable to stand vpon themselves, haue no other refuge but humility, a testimony of an obeying minde, & yet far inough from a deiected basenesse.

Essay. 32.

Of Feare.

WE heare from our nurses and old women, tales of Hobgoblins & deluding spirits, that abuse trauellers, and carry them out of their waye, we heare this when we are children, and laugh at it when wee are men, but that we laugh at it when we are men, makes vs not men: for I see few men, we delight not perhaps in Iigges, but in as ridiculous things wee liue: nor this disprooues not their relations, for wee are misvled by these spiritues both night and day, some goe but a little out of the waye, most goe contrarie,

Of Feare.

trarie, yea succourlesse, for the Moone-
light of sence is hardly their compa-
nion, but the clowds of error wholly in-
compasseth them, and in their trauels,
pride catcheth some, luxurie some,
hate others, couetousnesse deludeth
another, ambition others, and my text
millions, whose cases are desperate;
For daye helps them not, but then in-
stead of thinking of these impostors,
they see them and follow them, and
loue them: of none of these haue
we so iust cause to complaine, as of
Feare, for most of the others are the
diseases of our choyce, rather then
natures, but this imperfect opinion
catcheth hold in our very concep-
tions, and when we haue not witte
enough to bee couined with the
other crimes, wee haue then appre-
hensions of feare and nothing is more
conuersant with vs, then dismayed-
nesse and terror. *Licurgus* ordeined
the *Lacanian* women the exercise of

their limmes, wrasteling, running, and
managing weights, and throwing
them, it did well doubtlesse for the
preparing their issue strong and sturdy,
but had he giuen mothers the educati-
on of bettering their mindes, he had
done much better; matters of executi-
on are the seruants of direction, weak-
nesse is not so great a fault as igno-
rance, and ill strength with a stronge
minde more inuincible, then a strong
body and feeble minde, but to my vse,
we leaue our women ignorant, and so
leaue them fearefull, which makes vs
so weake harted, the mans part is soone
done, he hath much more from his mo-
ther, which being thus full of pusilla-
nimitie, must needs susteine and make
his issue fearefull, it will impaire a mā
courage to conuerse with a cowarde
but a twelue-moneth, to liue with
them, and be nourished with such faint
blood, cannot choose but make them
like safetie best, and prize a whole skin
about

Of Feare.

about honor. I do not thinke women are much more faultie in Natures abilities then men, but they faile in education, they are kept ignorant, and so fearefull; Instead of these *Lacertian* courses, I would haue them learned & experienced, let them know as much as we know, and then doubtlesse they would be as fearelesse as we are, I am much against that Romaine lawe, that prohibiteth commanders wiues going to the warres with their husbands, all obiections set apart, their commonwealth would haue gained by it, for doubtlesse a wenche that hath beene in many countries, seene many battailes, and is full of experience, is excellent to breed on, and if the Nurse were there to, it were well, for from her teat they suck somewhat of her constitutio, in which I doubt whether there be not some fault, for we take the wiues of our groomes and tenants, to feede these little ones, and mingle grosse & heauie blood,

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blood, with their gentile and spirited natures. This is that I thinke, now to that I see : there is no vice that wee blame so much to blame as this, no vice so putrifieth mans best part as this, for though voluptuousnesse and other frailties, will abuse the office of wit, & procure warrants for their purposes, yet in none doth wit strengthen opinion with such strong argumēt, as she doth feare, she will heere transforme bushes into men, bul-rushes into Speares, any thing into any thing, being still desirous of matter and occasion to do her selfe hurt : man had neede beware of these imbecillities, for their neighborhood to his reason makes them obstinate ; hence commeth it, that no creature is so good and so bad as man, for all other creatures are bound by nature, but the vniuersall circuit of mans minde, hath leaue to runne, into the extreame and furthest parte of things, which since it hath, well may we profit by

Of Feare.

by it, as well as receaue losse, who hath the history, but of his owne time, and so much of yeares, as may make him hould the relations of the world shall finde the worst of calamity to bee a thing so ordinary and so incident to the life of man, as not at all to feare their approche but imbrace them as the appendixes and connections of life. I was and againe not to be, must giue beings to others, that time shall ruine me and my memory skilleth not, before I was, I was, in the same case, and when I am so againe, I shall not be sory for it, fame and obliuion & such things are coine of our stamping, & only currāt with our pouerties; those opposites to feare, as to be the fauorites of Fortune, to be rich, to be noble, to be any of these outward things, are but apparitions, things without all hold or continuance, time must doe his office, populate & depopulate nations, giue & take Empires and so downward, from
the

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the plough to the speare, and from the
speare to the plough.

— *Fusinus Troes, fuit Ilum & ingens,*
Gloria Teneyoum —

How many thousands of states are
gone and vanquished, and hardly so
much as that they were, is left, how
many millions of examples haue we
of things finished, as full of terror and
terriblenesse as feare can possibly ima-
gine? certaynely the payne of things
rest not in the execution, but in the
conceiued opinion, for it is too short
to be greuous, we make no account
of the cramp, because it stayes not, yet
for the time questionlesse it assaulteth
the body more sharpely then the A-
gue, death is but a crampe, therefore
knowledge an Ague, looking into the
state of feare, I finde she liues by two
meanes, by ignorance and by know-
ledge, by ignorance as the feare of
children, by knowledge when ma-
lice compelles knowledge to goe a-
gaynst

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gaynst her knowledge, the first we are borne with, and many mittigate with industrie, the second vertue expelles. Of the first I haue alreadie spoken something, of which I say agayne the industrious search of letters vncaceth al these terrible apparitions that seeme terrible to the vulgar.

*—Vulgi quæ vox ut venit ad aures,
Ostendunt animis gelidaque per ima cucurrit,
Ossa tremor.* —

Vppon the first buckling of *Cæsar* with the *Heluetians*, a cowardly commander of his, lost him a fayre attempt, through the false perswasion of feare, that the enimie had possessed a hill, that was possessed with his owne forces, but himselfe neuer sped better, then when he drew his valure to the aduenturing his owne person, exercising his handes as well as his heade. The examples of the auncient honest Philosophers as well as their speeches are ful of cōtempt of feare, they seemd to make warres continually with this opinion

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opinion. & we are most of them as it is
said of *Zeno* rebutters of that *Symparbi-*
zing delicacie with heate, & colde and
sicknes and the rest of the vulgar mis-
leaders.

*Hunc non aeris hyems domuit non frigidus imbry,
Non solis radi non vis teterum a morbi:
Non quicquid vulgo pretiosum inuitus at unus
Inflabat granibus fluctis noctisque desiquit.*

Fewe men in health and prosperi-
tie can promise themselves this con-
stancie, but to doe a mans good will
is well, to performe which the medi-
tation of fortunes foulest playe is
good, imagine the worst of misery
and goe to sence to these olde Phi-
sophers to learne the warding blow,
mee thinkes the certaine beliefe of
the pricelesse, value of things in the
worlde, should doe much with a
man, these things of reckening with
the worlde are onely good in opini-
on, estimation giues them grace and
value,

Of Feare.

value, they haue nothing in themselves, but men giues them what they are, from whom, if he will respect his owne pouerty most, and take them away againe, hee shall leaue them beggerlie and naked, and then see they are things neither good nor ill, but indifferently made good or ill by our vse.

Huc tandem concede, hac Ara tuebitur omnes.

There is no good to be done vpon these things but by contempt and scorne, and withall knowing the things contrary to feare, are no more riche nor solid in contentment, then these are procurers, dangerous and painefull, we haue no truth that our reaches can sticke vpon, that wee haue, wee haue by faith and beliefe our reason cannot graspe it, beeing too little and too shorte, there is a mortall vnderstanding destinated to our vse, and in the vse of things is our cunning,
and

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and in this running the best lesson is, not to be apprehensive of the stormes of the world, he that cries for his losses, must necessarily laugh at his gaires, do now not rebuke dayes and women for this qualitie, and shall men crye them mercie, and say they mistooke my sorrow & calamitie? Those things that are necessitated, thers an end of the, they must be done, those things that may be resisted, and resisted gallantly, incounter danger and you shall soone know his pleasure, either he will make an end of you, or become a quiet fellow shortly, runne away & he is more then at your heeles, for he is in your selfe.

As *Lisius* in his *Constantia* handsomly sheweth, the cure of the mindes maladie is not by the phisicke of trauayle, for all griefes must be cured like the wound that was incurable, but by the meanes of the wounding weapon, by it selfe, loking into the cause of the
griefe

Of Feare.

griefe, and finding sorrowe a fellow,
that keepes an vnprofitable strife, I
hope you will holde your peace. Mee
thinks *Venus* makes *Aeneas* speake too
like a nurse or a waiting maide, when
commanded the repetition of his for-
tune, he saith;

——— *quis talia fando*
Miradonum, Delopum, aut duri miles Vlyssæ
temperet a lachrymis? ——— and after.
Sed sit tantus amor casus cognoscere nostros,
Et breuiter Troia superum audit laborum.
Quonquam animus meminisse horret luctuque reuertit,
Incipiam ———

Well if *Aeneas* were of this minde,
it was not Dame *Venus*, but Dame
Feare, that wished him to flye from
Troy and it was not a clowd but cow-
ardise that incompassed him. There is
a great deale of weakenesse and too
much moysture in these heads, that
cannot stir their memories, but straight
it will raine. Saint *Augustine* remem-
bers in his confession, the expence of
teares that he was at, when he read

T

Didoe:

Didon end, verily it became his con-
 tribution well, for teares are onely due
 when we fall short in our reckonings
 with God, then teares and repentance
 is behouefull, but in any other case, it is
 vnnecessarie, nay more it is vndecent.
 I haue not yet spoken of those far fet-
 ched feares that are drawne not from
 any apparencie of danger, that is ey-
 ther felt or scene, but from dreames,
 incountring with Hares, and the Salte
 spilling, other that go by the signes, or
 by Prognostications, prophecies, and
 auguries; times past were much gover-
 ned by these. It is said *Augustus* was
 verye inquisitiue about his owne
 dreames and his friends; it was great
 pitie, for he was otherwise a very wise
 Prince, but he had a great fortune, and
 a mortall body, which are still at vari-
 ance, and blind-folde the true discern-
 ing in which time, feare creepes in &
 ouer-valuing life, drawes preservation
 from wrong places. For these auguries
 and

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and fetching things from the intrayies
of beasts, it was not amisse then, since
no state can be vpholden without reli-
gion, no people are well gouerned or
succesfull in their attempts, without
the annexion of diuine hopes to their
earthly strength: but now when that is
done by the true meanes, when men
may fetch hope from a cleere possibili-
tie, these things are to be discarded, &
to trust to the soundnesse of religion.
For the signes, I remember a speech of
Cassius to a South-sayer, that wished
him not to fight with the *Parthians*
vntill the Moone had passed *Scorpio*,
hee answered, hee feared not *Scorpio*
but the Archers; These things are
least of all to bee feared, they begge
feare that picke them out of these
occasions, hee that will interpret
mischaunces out of these things, may
take his leaue of tranquillitie, for some
of them happen euery daye, which
being inforced to these ill presaggs,

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makes the vulgar so full of sighs, exclamations, and vncertainties;

Scinditur incertum fluctat in contraria vulgus.

There are no mischances, there is no fortune, there is no miserie in our humane liues, except we looke into the feebleness of our merits, & our Creators bountie, in other things we are deceived by imagination, the circumstances of things are more then themselves:

Exeritur clamorque virum, clangorque tubarum.

It may be so, is it any more then death? with cruelty can do no more, and for that, put but away opinion, and it is soone gone. In the meane time, see the behauiour of the suppressed *Troyans* weaklings, & the children of Fortitude, and thinke who carried themselves to the graue most gratiouly.

*Apparent Priami, & veterum penetrantia regum,
Armatoſque vident ſtantes in limine primum,
At domus interior gemitu, miſeroque tumultu
Miſcet, ventuſque cana plangoribus /des
Famini vincta: ſerit astra ſilera clamor,*

Of Feare.

*Tum pallida tellis matris ingentibus arant,
Amplexusque tenent pressa, atque oscula figunt.*

Now who would adde to the fūrie of an insulting enemy, prayers and petitions? no let it be death, let it be paine, there is yet left vs to conquer the victours patience, there let vs end; for those terrours that are exhaled by a guilty conscience, they are more incurable then any other, in spight of vice, our knowledge miscaried, will returne and complaine of her abuse, and the impression of her fault bring feare, and feare presents thoughts of terror, thus *Nero* beheld his murdered mother; thus tyrants are no where safe, though in the midlt of their strengths. This made *Dionisius* make an Image that singed off his sonnes haire, not daring to trust a Barbar; this made *Alexander Pheraus* vse to haue his wife searched for feare of murdering him, guiltinesse cannot be without feare, neither will Iustice long delaye their execution,

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- which in themselves they finde, and so feare every thing is a hangman. Many of the Romane Emperours at the hearing of the thunder would creep vnder their beddes and seeke shelter of
- the most vnable things to defend the, poore people, it was not the thunder but their consciences put them in minde, like sea sicke persons that com-
plaint of the sea when it is their trou-
bled stomackes that diseaseth them,
but this argumēt fitteth a more diuine
hand, to them I leaue the examination
of this honest remembrancer consci-
ce, and end with the example of *Numa*
Pompilius and *Aurelius*, who neede no
gardes, for they were honest men, they
feared not, for they were vertuous, and
vertue cannot feare, such is the power
of that excellent and true guide of hu-
manity.

Of

Of Silence and Secrecie:

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*Of Silence and
Secrecie.*

IF is pitye this quality must borrow wordes to expresse it worth, but it is no more infortunate then all things which to become knowne, must borrow sound and ayer, for though wee can thinke, yet thinke we not that enough without sending our thoughtes abroad to the censures of men. I confesse speech is to the minde, as conuenient hauens to townes, by whose currents they grow rich and mighty, but it dooth as these places of traffique doe, bring in not onely commodities profitable and wholesome, but luxuries, corruption, and delicacie, I cannot well tell then which I should preferre of speech and silence, since the one doth to much the other to little,

— speache inritchng and corrupting, silence being poore but honest, but these are extremities which neuer prosper, vntill brought into the meane, whose mediocritie keepes each end from falling, with-holding and paizing each side with the holdfast of the middest. I am not against speach, but babling, which consumes time, and profiteth no body, it is one of the blessings of nature, speache; but to ride still vpon the top of it, is too vehement; they are at great paines with feeding hungrie cares, and to speake truly, are the very bellowes to kindle laughter, it carieth not onely this fault, for with all, it is vn-safe, wordes discovering the minde, and negligently giuing all eyes the sight of the heart. There is a wise Philosopher that calles wordes the shadowes of deeds, *Sermo operis umbra*, this is his best, which is so slender as the true affectors of things, will giue their thoughts bodies and translate them.

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them more substantially. There is a more noblenes in deeds, in which may be read the worthinesse and vnworthines of men truely, whiles words greatest gaines, dooth but promise things, performing nothing. I finde no men affecting actions more thoroughly then these people of faite wordes, which makes mee feare these ingrossers of speech, are constituted of too much winde and ayre, and want that solidity which is meete in the generation of this deere issue of ours; our actions, which neuer faile to resemble vs more neerely, then the children of our body. *Placido* was preferred before *Demosthenes*, because he spake not much, but fild his speech with stufie, and was sparing of Rhetoricke, and full of reason. If he tels me their natures right, I ioyne with his choise; it is with these for bettering the hearers, as it is betweene a few dishes well dressed and a great feast, the sparing speaker giues you that which is whole

wholsome and ouerburdens not your memory with superfluitie; the wording Orator is like our English feasts, where the stomach must winne way to the second course, with bearing the burthen of the first, & when he comes to it, hath lost the bettering himselfe by it, through the heauinesse of his first receipt: whē I heare one of these common speakers laying vp his stomach, I let his words passe without any more attention then I bestow vpon a clock, when I care not for the howre, but he that solicits my cares but seldome, I receiue his pleasure with pleasure, and willingly graunt him a roome in my memorie.

It was well aduised by *Cleantes* to one that intreated him to instruct his sonne, hee saide, be silent, for besides the aduantage that he hath of a talker, of hauing all he knowes without paying him any thing for it, receauing it scot-free, it is also more becoming

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ming & instructing, for his behauiour is not carryed out of the way with following his wordes, and out of that silent behauiour there is more wisdom to be learned then from a multitude of wordes, and more with intertaining this silence, for he receiues from her, her wise and safe daughter Secrecie. Were I sure all men thought iust with me, secrecie were not necessarie, but since the speaker and expositor vtter and receiue with different mindes, and that speech cannot carry her selfe to meane iust as I would haue her, I must defend her æquiuocall impotencie, with bestowing her onely where she may be well vsed; it seemes the late professors of secrecie, which were not yet so secrete but to confesse that if their neereft attyre were priuie to their determinations, they would burne it, receiued this Item from *Metellus*, by which I will shew you the example of a double exposition,

Men-

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Montaignia likes not the protesting this, nor I to say, so, for I would not haue vttered so much, but for the thing, it is a safe and an honest principle, for I will not conclude, their concealing things proceeds from the faultines, but since ill hath gotten that power, to couert things well meant, into their own vilde natures, it is best to keepe them from it; the integritie of the worlde is past, it is too late now to profess openness be it neuer so honest, for so neete may many of our actions come to dangerous inrents, as they are best, when onely in our brests, for *In dubio trahitur religiosa fides*. Secrecie is of two kindes, of our friends, and of our owne; that of our friends, religion commaunds vs to keepe; that of our owne, discretion: for the first, did he not open me by the power of friendship, I would not willingly neither giue it nor receiue it, for he that meanes honestly, I thinke deserues as much thanks for being.

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being content to heare, as the other confidence in telling, for we are bound once more then we were, by his disclosing, and perhaps drawne, that we cannot eschew the dooing a fault, for if his secret be pernicious, I must betray him, or my selfe sinne, then he must go, and so I forget a friend, and breake a principle of friendship. I would neere vpon such a desire, demaund if he sought it for counsels sake, if so I would heare him, if otherwise deny him hearing, for howsoeuer he meaneth, if he relieth vpon mine aduise, he shall meane, as I would haue him. Many States vsed to punish the laying open of secrets, with the losse of their babling instruments, which was a very iust lawe and a sure, for no example preuailes with a borne tatter, but the losse of his pick-lock; I wonder that the *Barbarians* generally doe not with those slaues they imploye neere them, depriue them of their tongues, as they doe of their stones,

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stones, for feare of the abusing of their wiues and concubines, me thinks they should be as iealous of their secrets, as they are of their lusts. The Turkes they haue certaine Mutes to performe their executions, which since they are in for worse matter, may be put in amongst the rest for veniall; But to speake as I thinke, I should the people subiect to this flux of words very dangerous, for by such, *Scilla* found where the possession of *Athens* might easiest be attempted, by *Flavius* that had this disease. The citie of Rome had the plague of a tyrant continued, I neuer knew tatling a safe garde, but the geese that preserved the Capitoll, which the *Romaines* rewarded with great care, popular states being neuer ingratefull to geese, these are all to be shunned, for their conuersations are more vn safe then the fellowship of the most malicious, wordes being more pernicious then blowes, for no Fencer can warde them.

Of Silence and Secrecie.

them. Of our owne secrets the disco-
uerie bewrayes a great feeblenesse and
impotencie, it resembleth a clowde,
that by the sunne is possessed of hotte
exhalations, but is so weake as not to
keepe them, desire drawes vp thoughts
of assistance, but when the desirer
hath them, ouer-burthened with their
strength, they burst out and dissolue
him; thus all his attempts ouerwaying
the minde, are brought to nothing,
which weakenesse of mans were ill,
were not man so ill as to haue ill af-
fected thoughts, but hauing such it is
well, for thus most conspiracies against
Princes are preuented: for an honest
man, it is a great blessing, for a disho-
nest the contrary, an excellent punish-
ment. So must I conclude of secrecie,
which if you will call craft or pollicie,
I must answere you with these two
verses;

*Tutus ubiq; manes, si calliditate valebis.
Non est simplicitas digni senore magis.*

Of

Of Humaine Contentment.

BEhold the godds of the world, the soule of action, the motion of the inhabitants of the earth, the point, the conclusion wherevnto all thoughts are reflected, this is the maister of al trades, Arts, sciences, and professions, for this, the husbandman findes a sweetenesse in labour, the Artizan in following his trade, the Artist in the inquisition of knowledge, souldiers in pursuing danger, polititians in the working of the minde, in plotting and fetching in strange conclusions to vphold practises; this is the garland, that makes enery one loue victory, this is the reconciling obiect of the discenting constitution & courses of mē, for they al agree, that contentment is the place where they desire to end their iourneyes. But that the worlde should haue still the right

Of Humaine Contentment.

right vse; and not be desolated with mans neglect of inquiring & uttering her secrets, this contentment is fashioned like our loues. what I call fayre, another thinkes ill fauored, another out of deformities pickes beauties; thus contentment, which according to the minds of men is drawne out of a numberlesse number of courses, which mystery of natures doth make all agree, That contentment is to be sought, and to disseuer them in the manner of their search, ioyned with the other of making all formes louely in some eyes, vp-houldes the world, for by this last, the world is peopled; by the first her people made industrious, and the great volume of the world in no corner left vn-noted, but stirres and flourisheth as the chiefe and master peece of Nature. Thus do we propound a cause and reason of our life, and make euery day be- get vs occasion, eyther of following or learning to follow our quest, when we

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do not go forward our selues, we behold others, which like a mappe layes out the course of our trauaile, but when according to the excellencie or grosse-nesse of our choise, the determined contentmēt approcheth, we flie from, not the inioying, but the opinion we had, another contentment is set vp; that obtained another, so doth our humane liues runne after contentment, but neuer ouertake her, we cannot, for contentment is diuine, our bodyes earthly, our mindes we feele ouertakes her, for the propounded contentment pleaseth her, she imbraceth it, and is already in possession, but when it comes, so short dooth it fall of her expectation, as shee erects another, a plaine argument of her diuinitie, and a true signe, that reall contentment is not of this world, nor to be grasped within our earthly armes.

Of Trappes for Fame.

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*Of Trappes for
Fame.*

I Had not neede to teache the world new opinions, for I holde all I know, more by tradition, then reason, I haue a braine like a French force, that dooth it best first, my incountring an argument is most vigorous at the prime opposition. I after fall and waxe lazie, and in truth shallowe, I doe nothing well, but speake much worse then I write, and perhaps worse (in something) then I can doe, which I must confesse the fault of my braine, for I neither lispe, stutt, nor speake in the throate, nature hath made the cariage of my wordes large, and swift enough, but I wante marchandize and stufte, the Italian ciuilitie would well fitte mee, where the ouerthrowe of an Appositor is counted discourtesie, and they call him

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in disgrace, *Vince guerra*. The reason of this *exordium*, is the view of the workes of Nature, and our varietie vpon them, fewe men receiue any thing with the like vse, but occasions or things represented, begets in one, feare, in another, furie, in a third, feares harbingers amazement, in a fourth desperation, some of these differ much, yet shall one occasion beget all these at one instant, which makes me thinke our discourse findes out more vses of things, then our senses qualities, yet am I not of *Empericus* minde, who holdes the quallities of things to be more in number then our senses, and that we reckon our knowledge to see all, as *Alexander* conquered the world, because in his time there was no more knowne. I am not of his opinion, for all things being made for man, and his senses being fit for both life & knowledge, his seruants sure (which are all things sensible, haue no more trickes then

Of Trappes for Fame.

then he knowes of. But thus new am
I in opinion, that the receptacle of our
sences intelligence, with ioyning, quar-
tering, and mixing things, imploye
them farre from their accustomed pro-
perties, which my subiect here will
plainly exemplifie. Man being the
most substanciall and most canning
peece, accompanied with a head that
masters and is Lord of all things; How
hath he fallen this second time, more
vainely deceiued, and more miserably
punished then in the first? He fell then
with a baite pleasing to one sence, and
when he fell, fell vpon a good substan-
ciall body, where there was good foo-
ting, and hope to, of rising; but here he
is fallen into smoake where he may be
choaked, but cannot liue nor walke, he
is fallen into fame; to entertaine which
I know no sence destinated, vpon a
thing not to be hādled, not to be riddē,
not to be seene; children would not
haue doted thus; not to be eaten, glut-
tons

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tons would not haue so miscaried, not to be touched, an amorist would not haue beene in loue with it, not to be heard by himselfe, a light headed musition would haue shunned it, not to be seene, a Faulconer would not haue lured it; yet all these that are able to make so good an election of their delights, sacrifice to fame, and flatterie is their priest. There is certainly but one end, whereto the intendments of man are destinated, which prosecuted rightly, is eternall happinesse, this is not fame, for she dyeth often in her birthe, commonly overcome by time, and sometime men famous haue had their memories dispatcht, cyther by obliuion or detraction, before death hath made an end of their liues; all these working where the bodyes growes couetous, and would haue the gaines alone, are vicious, he must not determine any thing particularly, for he is none other then a hired seruant,
and

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and his wages is life, the proffit must be giuen to the soule, whose predominant power, is also compelled to vse the body, for the soules performances without the body are not vnderstood, contemplation being a good vnprofitable naked life. Both working together, and both agreeing in their purpose questionlesse, they would determine vpon some more lasting rewarde then fame. They would lay for vertue, for eternitie, for the fruition of a neuer dying happinesse, but this Essay must speake like it selfe, not what should be, but what is, tñe to the baites for fame: The actions of these differ not, frō the prouocations of vertue, for as much as appeares outwardly, for they professe valour, temperance, liberalitie, and the rest of the lims of honor and honestie, but in the minde that works these motions, is the disagreeemēt, the one being spurred by vertue, th'other importuned by the tickling of applause. This same those anciēt Philosophers that so much

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enueighed against fame, well knowing the tyrannie of such thoughts, which where they get entrance, overthrowe all that rest in the place more modestly humored. Infinite are the baites that are laide to catch this, nothing farre surmounting the number which curious Fishers haue found out, and yet in one thing they well agree, for they fit the couerer of their deceit to the time; Fishers hauing flies for the spring, the fall, and the winter, same catchers, countenance, seemings, and aspects, for a state good, or bad, or indifferent, both their baites go downe the streame, both purchase not by force but deceit, both looke pleasing but swallowed, are dangerous, and to conclude, both labour for their bodies not their mindes. To speake of those petty fishers, that nip their bodies, and cast them into more mowldes, then their mothers bellyes, that neuer read any thing but how their ruffes stand in a glasse,

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glasse, or of those that growe olde in the obtaining the name of a good Fencer, dauncer, vaulter or wraistler, were to no purpose. These are but trifles, and indeed, though not vertuous yet plaine dealers, for a ietting behaviour, or an action with their hands, or the curiositie of their clothes discouers them; no I will speake of those that Painte so in oyle, as the examination of a sharpe raine will hardly discouer them, of those that carry the worlde about by the nose, of those that keepe their mindes more hid in, then women their limmes, how many of these masked creatures haue mine eyes beheld, laden with the honors of the world, and set in the highest top of estimation, who, were the world inquisitiue any further then the outward sight, they should haue found, not vertuous, but betrayers of vettue, Rogues with counterfait passports, and coyners of false money, inwardly though they be idle,

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idle, yet they baite their hooke with a profession, of which they continually talke and acte their partes, like *Nero* his Philosophers, whose wisdome laye in their vnkembde hayre, and rugged beards, and ill cloathing, and counterfeite grauitie. *Nec deerant, qui voce vultuque suo tristi inter oblectamenta regia, spectare cuperint.* Thus contrary are they to the time, when their singularity may puachase admiration without danger. The valiantest of these will be souldiers, but vnwillingly feele eyther danger or hardnesse. But no profession nourisheth them worse then this, for at sometimes this gallant actiue life will bring him vpon triall in spighte of his hart, when these gilded spirits will be known for the couerers of rottē bodies; this life of armes hath almost discovered the whole worlde of fame-mongers, for it is a receiued axiom *Honor once acquired, is not to bee ventured.* *Montana* in his obseruations vpon
on

Of Trappes for Fame.

On *Cesar* deales somewhat to indifferently with his taxers, for this alleadging a proverbe, that the ould souldiers of Italy vse to mocke their young aduenturers with, calling them *Biagnis-fu-de-Honore*, in which mocke they discover their owne actions (let the world thinke of them what they will:) to be counterfaite stufte. True it is, a quarrell must not be vndertaken by a priuate man without iust cause, but hauing a iust cause, how ridiculous it is to deny resistance, because already tryed, as if because they hauing been valiant once or twise, licenceth cowardise for euer after. A generall must ioyne to this respect the occasion, if his force be more necessarie at any time, then his direction, it is necessarie that he vseth the fittest instrument for the time, but to holde the gaines of this vertue, as gamesters doe their gettings at play, which because they haue vñ much, will aduenture no more, is an impotent shift

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Shift of a painted minde, we are not so neere the riches of the minde, as we can be full, neither is vertue so inconstant, as to let the outward senses obscure her worth, the soule that begins with vertue, whether she winnes or looses, is still vertuous, and her disciples rest not, because they haue filled the mouthes of men with praises, but because occasion offers them not combates of this kinde, for so formed is the minde of vertue, that hazardes looke not terrible vpon her, comming into battels and skyrmidges, as into the Schoole of her exercise. Surely there are fewe humane actions but may be bettered, & if not bettered, yet at least wayes equalled, and so the number being increased, they are better, the oftener they are performed, winning in comparison the lesse, but so dangerous are our natures, as they surfet both with good and bad, actions bearing grace, so ouerpeizing the bodyes basenesse,

Of Trappes for Fame.

as he knoweth not how to vse his victories. I haue seene fewe that haue beene happy in these atchiuements, but some tricke of pride, disdaine, or ouer-valewing himselfe, hath made him a looser by his ritch commoditie. When I read *Linie*, I found times past were euen with vs in this imperfecti-
on, for *Publius Horatius* murder of his sister, because she kindly did her kinde in bewailing the death of her slaine spouse, was the vomit of the vndigested honor that he had one. But I think the Romaines were not sorrie for it, for such states know better how to reuēge then rewarde. Successe and fortune, are like hot Wines that immeasurably taken, helpe not digestion, but set the braine on fire, for such meditations are as burthensome to the braine, as waight to the shoulders. I confesse there is a great satisfaction in the executing of these high attempts, and I hould them not hurtfull, but restoratiues to the minde,

minde, if managed by the skill of reason, and thought of by a knowledge, able to limit the desert. I would choose a young man that loues fame, much sooner then a heavy spirited fellowe whose sluggish earthly thoughts cannot mount so hie. A young man of this fierie condition, a little allayed, will make a wise man and a vertuous man, but in age it is a disease incurable. I do owe very great respect to those metalled yongsters, that thinke of honor and of high practises, euen that condemned fellow of the worlde, that sought Fame in the ashes of the Temple of *Ephesus*, I thinke he would haue equaled *Caesar*, if he had had education answerable to his spirite. Honor hath but two wings wherewith ithee mounts aboue the vulgar, daring, and applying, and this fellow had one of them, he durst, but wanting the other, the poore creature fell, & ruined himselfe. The next are fellows that (fearing blowes)

Of Trappes for Fame.

blowes) honour peace, and crie out with *Tullie*, *Cedant arma toga, concedat laurea lingua*: These shoote at Fame, vnder grauitie and iustice, ending all their actions with the commendations of peace, excusing the bastardy of their natures with the Grammer rule, *Dulce bellum inexpertis*, and houlding wisedomes best qualitie, to consist in keeping the bodie warme and whole. I would haue little to do with this people willingly, were they not a member of mine argument, which since they are, I must say of them, their greatest hurt is vnprofitablenesse, they shoote but lowe and not farre, lesse fame will serue them, then *Alexander* would haue asked for his little finger, in a word, they are good foyles to adde to the lustre of a Iewell, or like cyfers that make figures pretious. There are more wittie cowards of a higher reache and more profit, that like *Tully* will smell danger farre off, the vaine affecta-

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affectation of these fellowes, is a patterne of their generall natures, which is full of a blowne pride, and a dastardlie shining, what wise honest man durst haue beene so bould as this fellowe, to crie out himselfe? *Ego meis maioribus virtute Præluxi*; but they are valiant in things that vailor feares, they dare not incounter an enemy, nor beholde danger, but they dare do things more terrible, disgrace their auncesters, and commend themselves. This is not they but the false ground they build vpon, which is euer shrinking and showing his burthen, it is impossible that the motions of a minde led onely by fame, should be otherwise, then a trembling vnsettled thing, that is vertue only, that repells feare, and feare only that makes life troublesome, without Vertue, Iustice is not; without Iustice, no tranquillitie, *Iustus a perturbatione remotissimus, iniustus perturbatione plenus est.* Well may these fellowes follow and

Of Trappes for Fame.

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X fellow

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fellow infamous in the stockes, it is odds but they act their parts first by themselves, & after get them by heart, they spitte all one way, and vpon no occasion will alter the tune of their hemmes, and coughes, their bodies & their heads go alwayes together, they must not turne the one without the other, neuer laugh, let the occasion bee neuer so iust, their eyes must neuer make a turne, but gallop right forward, in a word, they are lockt vp in formality, and barred is the chest, where they inclosed with the eyes of men. Were there a more substantialnesse of fame then there is, this were a deare earning of it, to deny the course of nature in these indifferent things, nay it is more, for it makes nature a superfluous Artizan, for wee neede no limmes to play this part, no not a soule, for my picture can doe this, better then I, *Vbi turpis è medicina sanari pigri.* This medicine tastes ill, the cure is eard.

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earn'd to dearly to swallow this potion
for amendment, I had rather be disea-
sed with some ill icstures, then put on
these French bodies of formalitie. I am
rather of *Epicurus* minde, who would
lay in iust so much provision of fame,
as would defend him from contempt,
*Gloria curam habiturum, quoad con-
temptus non habeatur*, to be licorous
of more is plaine gluttony, leaue the
rest to the world to do, what they will
withall, for wee haue more neede of
other commodities, we are too much
behind hand with nature to bee im-
portunate for earnings, hee is an ill
commaunder of an hould that spen-
deth all his treasure in painting, and
making gaye what should bee laide
out in munition and fortifying his
foretresse; pleasures, false desires,
feares, perturbations, errors do yet liue
and leaue our enemies, besiedging
and ingirting vs round, and haue we
X 2 leasure

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leasure to paint and tricke vp and set
vp tokens of triumph before the victo-
ry . *Non vita nostra aut stultitia, aut
gloria vanitate opus habes, sed solum tran-
quilla et secura vita* ; this is not purcha-
sed by flattery but by continuall cor-
recting and amending of our wander-
ing ill shapen thoughtes and actions.
Those that baite fame with misery, and
with immoderate longing after riches
and the basest earthly compositions of
all others, thirst whiles it goeth no fur-
ther, is good for it is the heigh way to
temperance; besides I thinke it a great
sinne to consume wastfully the inhe-
ritance of our auncestors, the Grecians
had a law, that denyed them there fa-
thers sepulchre that consumed their
patrimonies wastfully, and great rea-
son I thinke, for wee cannot behould
a more lamentable sight, then to see
a house that hath long stood in honor
and reputation ruined and desolated
by prodigality, It maintaynes aboun-
daunce

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dance, which freeth vs frō many vaine thoughts, that loue that most, which they haue not, they that haue not much, must loue frugality or else they will haue lesse, they that haue much, by frugality keepe it from wasting, they that are lestrich it is irreligious not to leaue theirs rich; but of these *Epicurus* speaks in one of his Epistles to more purpose. *Frugalitatem magnum existimamus bonū, non ut semper utamur modicis, verum ut nisi multa habeamus, utamur paucis, verissimè credentes illos magnificentia frui suauissimè, qui illa nimium indigent.* But he that will draw worthinesse from wealth how dooth he robbe heauen, and dispoyle vs of the graces of the minde? questionlesse the robbing of a Church is not so sacrilegious, neede causeth the ones theft, but this theft comes from too much aboundaunce, hee leaues vs the most miserable and needy creatures of the worlde, for wee haue neede of

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more then beasts, yet none catch fame
sooner then these, more reuerence is
throwen vppon them then vppon the
most reuerend subiect of vertue, but it
skills not, wisdom seeth their pover-
ty and pitties those, that the world ad-
mires: *quis illos igitur putet beatos, qui
miseri tribuunt honores?* The opinions of
some to be seldome seene, to appeare
in the eyes of men far from the fashi-
on of other, to suffer any thing, for a
faire out side, are the courses that ma-
ny take, but all these courses are too
strict and vn safe, they promise much
more then they are able to performe,
and suffer their habits to compell them
and leade them a painefull and wearis-
some journey. Our determinations ap-
peare better formed when performed,
then promised, they haue then a faire
birth & a pleasur, which they haue not.
that prepare the eyes of men to won-
der before any thing commeth, the ef-
fect of a promise, is but the payment of

Of Trappes for Fame.

a debt. The suddainnesse and vnexpected view of a thing, makes it admirable and beautifull, which made that ancient Philosopher *Pittacus*, forbid the talking of what he will do. *Quod facere instituit, noli predicare, nam si facere nequis, rideberis.* Now he that in his attire or customes affects a singularity & an odnesse, proclaimes it with many tongues, for euery gesture, euery motion, & euery thing about him is a tong. The last means is by the way of letters, which though the instrumēt of all the excellentest actions of man, being the most neere & deere seruāts of vertues, being her chiefe factor, her other selfe, her medicine curing the infirmities of man, expelling the leprosie & drossle of nature, yet not able to defend her selfe frō the being abused by counterfet seruāts (vnder her band march many) that neuer were inrolled nor interteined, but they are easily found, bearing their passports vpon their tounge, & in their

Essay. 35.

very behaviour, may be easily seene how they labour for applause. But for the true devoted seruants of letters, they are questionlesse, the happiest and worthiest of all, receiuing from the pure springs of knowledge, a water so quickning and cleering the sight, that nothing is impenitrable, be it armed, eyther with distance, darkenesse, or with neuer so many intricate passages: how much doe we owe to times past, that left knowledge so discovered and open, as we with much ease in respect of theirs inioye a riche patrimonie thereof? surely we owe a reuerence to their names, and should neuer mention them, without acknowledgment of their excellencies, which though they feele not, yet doth it nourish industrie in the hearers, and explaine vs not robbers but debtors of the dead. I happened very lately amongst my bookes to meeete with *Diogenes Laertius*, where I was much delighted, even
more

Of Trappes for Fame.

more then euer I was with any booke,
for I do beholde their words and wri-
tings with nothing so good a stomach
as I do their liues, and to know what
they did; I found hardly a page, but I
wished my memory to gather some
griftes in them, not a line but so full
of precious liquor, as the words were
too shorte wasted for the matter, he is
in great estimation with me, and shal-
be one of my neereft companions, and
by *Plutarche* his leaue, haue the vpper
hand, for I finde fewe of his captaines
Philosophers, but amongst *Laertius*
Philosophers, many captaines, and in-
structions for common-wealth causes,
not inferiour to *Plutarche*. But in
the meane time the sight of this a-
boundance brought me to feele more
sencible our dearth, such is the barren-
nesse of our time, as the worlde in an
age hardlye brings forth a famous
man, which whether it be the fault of
our idlenesse, or that our industries are
killed

Essay. 35.

killed by sensuality, or tendernesse or gluttony, I finde it is so, the cause were to much curiosity for mee to hunt for. But fame may rightly hang over their memoryes, and rightly, since they all imbraced the sweete effects of vertue without caring for the estimation of men though all the greatest Princes of the worlde continuallye made loue to them and offered them aboundance; See the confession of *Antigonus* to *Zeno Citicus*. In fortune and glory (I thinke) I exceede thee, but in the liberall studies and perfect felicities, which thou possessest, I beleewe, I am by thee farre excelled, and toward the end of his Epistle, this periode, for he that teacheth and instructeth the king of Macedon in vertue, certainly instructeth also both him and his subiects to fortitude and honestie. How would our glorye hunters haue accepted of such an embassage

Of Trappes for Fame.

buslage from a Prince, certaynely it would haue burst them, or at the least wayes haue distilled them into an Epistle most flaunting and adulating, but hee farre otherwise, comming no nearer commendation, then to encourage him on in the continuance of his good determinations, and sending a scholler of his to him, himselfe through age, beeing vnfitte for trauaile. Thus happye were many of them to deny the reputation of the worlde for vertues sake, liuing liues so temperate as instructions came doubly from them, for they that coulde not attaine vertue through the difficult pathes of Philosophy, might reade it and vnderstand it in their liues and examples; yet this, abhorring the vulgar licentious waye, leades mens eyes to suspition, whether the entent bee fames or vertues; let it, mee thinkes I heere them say
it

Essay. 35.

it shall not turne vs, for vertue were not precious, if not accompanied with danger and detraction. I thinke they would haue said thus, and so charitable am I as the actions of them drawing more neere the affectation of fame, I interpret otherwise; euen that excellent head of our time, the elder *Scaliger*, though he wrote many things tending to his owne glory, and did himselfe turne the inside of himselfe outwarde, yet I thinke he wrote it to spurre on sluggish spirites to the race of vertue, rather then for his owne glorie or memorie. And euen for *Montana* and my selfe (who in these matters of excuse I may safelie ioyne with me,) though we doe sometimes mention our selues, yet are we not to bee suspected of intrapping fame, wee allowe men in their liues to build their tombes, and we allowe charitie to set the first letters of their name vpon the gownes and coates they

Of Knowledge.

they give in almes , shall it not be lawfull then for vs to build our tombes in our papers? and to weare our names in our labours ? yes surely, it cannot be denied vs they are our children, which if they resemble vs, it is not a thing monstèrous , but pleasing and naturall.

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Of Knowledge.

I Praise and reuerence the power of these words, *Fiat lux* , I honor the seperatiõ, that made the *Chaos* a world, I reuerence that diuine scituation of the Elements , that dissenting , consent in their adioyning qualities, but of all, the creature that was made for all, *Let vs make man*; O diuineſt breath, whose infusion made him breathe . Man hath the superioritie of all , & is the worthiest of all, for he consisteth of a soule by
the

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the fathers side, diuinely discended, and capable of a deuine inheritance, and of a body, the most perfect and full of misteries, that it is possible for earth to put on, whether can knowledge bend her force, more excellently then, then man to looke vpon man: this knowledge is profitable, for it is for himselfe this knowledge is beautifull, others, this omitted, is curiositie, others, without this is ignorance, for it hunts for light without light, in himselfe he must begin and end, for in himselfe is the light of reason, that discovereth all things else. He consisteth of a soule & a body, by reason of which soules accompanying with the body, she knows nothing not incompassed with a materiall forme, from these two are discended two children, Reason and Affection; Reason is the soules, and is the mother of Knowledge, Affection the bodies, whose perfectio is life, which perfection shee maintaines, the conduits yeelding increase to these two cest-
cins

Of Knowledge.

erns are the senses, of which, sight and hearing are the servants of the soule, taste, touche, & smell, the bodies, whē these attend their destinated fūctions, the commonwealth of man flourisheth when the soule is obeyed, & the body obeyeth, when their servants sent of Embassages, tend their cōmanded negotiations, but then ruined, when the sights marchandize, becomes pedlers stuffe, & the eares bell mettall, drosse & lead, when the tast becomes vnchast & is licourousnes, the smell so curious, as to thinke nothing sweet but Muske, & the touche will presume to be a cōsellour and to aduise. They differ not frō the frame of a state, which is in frame so long as knowledge ioines with obedience & the liuetenant of God vpon earth, nature is obeled, but whē humors vsurpe reasons name, and shadowes are beleueed substanciall, then *Ixion* embraceth a clowde for *Iuno*, so vanisheth pleasure, and after comes the torture of the time breaking wheele, there is pleasures reward.

Hinc

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Hinc enim libido versat

audis corda venenis :

Hinc flagellat iram memens

fluctus turbida tollens.

— Diuine knowledge, from whom proceedeth all blessings none of these mistakings and riots belong to thee, but peace and wisdom, for thou managest all things iudicially, that neither chaunce can overthrow nor rob thee of thy conquests. The world is like a sphere specious peece, knowledge the circle, shewing the proportion in this peece truly, nothing but knowledge can performe this office, for she sees them with the eyes of meditation with the soules sight, heere are they vnmasked, heere the vniuersal matter of things is knowne, to be one, changing but formes, like players that must be vnderstood other men, because they appeare in others beards and cloakes, heere can be no mistaking, knowledge disdaines the rattles and gibby horres

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of the world, knowledge feares not but what is to be feared, loves not but what is worthy for to be beloued, knowes all things, and to all things renders his due, and with tranquillitie liues, and without admiration sees, and without sorrow feeles, all the shapes and apparitions of the world. These see man if he seeth himselfe, being a *compendium* of the world, and hauing in himselfe what is in every other thing, the thing onely excepted that is about all things, he hath a being with stones, he hath life with trees, he hath sence with beasts, he hath vnderstanding with Angels, which vnderstanding is the crowne whereby his principallitie ouer stones, trees, and beasts is knowne. What should man then looke vpon but himselfe, since in himselfe is all, and more then all other creatures or substances haue, to behould which the true glasse is naturall Philosophie, in which he must dresse, morrall, and
Y adorne

adorne his life, for morrall Philosophy is the grace of ilfe, weaue this together and it will proue a ſtuffe outlaſting time, naturall Philosophy ſhewing vs what we haue, morrall, how to vie rightly what wee haue. Reason hath two qualities, knowledge, and direction, whole diuine and moſt powerfull faculties we loſt in our firſt fathers fall, what was once a flame is now but a ſparke which by theſe two doctrines is againe made a flame, knowledge by naturall Philosophy, by morrall direction, without theſe, ignorance caſts darkeneſſe ouer vs, but hauing this direction and knowledge making a commixture of their vertues, knowledge teacheth direction how to commaund, direction giveth knowledge maiesty and power. Theſe order the ſences and makes their effects come to the determined period, teaching thoſe belonging to the ſchoole, to gather wiſedome for the ſoule, which

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two destinated seruantes though they present the minde sometimes with allurments, yet the execution of all vice belongs to the other three the assistants of the body. What ariseth from these senses are affections, what affection thinketh but opinion, affection like the parents medleth with single obiects, the minde graspeth vniuersalities the mindes imploiment is about things firme, the affections momentary and fading. Who seeth not then, to bee led by our affections, is vaine and beastiall, who seeing this will neglect the minde, whose ample territory stretcheth euē to the heauens.

*Mens cernit et mens audit, cata cetera,
et surda sunt.*

I account our senses and their affections, like Phisicke drugges, which are one waye poyson, another waye preseruatiues, when they worke onely in the bodye they preserue the body, but if overcharged with excesse

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the fumes smother the soule , and makes her aguish, distasting what she ought to taste, furring her mouth with superfluities , and making her not know true pleasure and vanitie by the taste. What blessings or curses can I thinke of in the world, but are deriued from these two heads, these were the two wayes that *Hercules* was led vnto: these are the two wayes that leades to knowledge and ignorance , these are the two wayes that part light and darkenesse , in a worde , these are the two waies that make mans life either happy or vnfortunate.

*Quisquis profunda mente vestigat verum
Cupitque nullis ille de cuijs falli,
In se reuoluat intus lucem visus,
Longosque in orbem cogat inflectens motu
Animusq; doceat, quicquid extra melior,
Suis retrusum possidere thesauris.*

Thus haue I anatomized the partes of life, of which if Phisicke be so carefull

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full as to anatomize bodyes for bodi-
lie diseases, in these where minde and
body are to be both inquired into, care
cannot be called curiositie. To meddle
with effects without the causes, is to
tell him that is sicke, he is sicke, not to
remedy his sicknesse. I will nowe
speake more feelingly, and speake of
euents and actions, which in the petti-
gree of knowledge, is knowledges last
discent. Contemplation thinkes well,
action ought to do well: of contem-
plation, it is too vnsensible to dilate, so
contrary to custome and nature, as it
would be hard like Poetry, the touch
of the phansie. But action is euery bo-
dies case, he that can but wipe his nose
is his acquaintance, of which I will
speake my opinion, concluding all in
the managing these three, Prosperitie,
Aduersitie, and Danger. If I should ex-
empt knowledge from all things, but
the happinesse of vnderstanding, it
were well, but it is not taken thus by

the world, no, sildome it meetes with
the worlds diffinition, whose maine is
riches, and eyther pompe or pleasure,
luxurie or power; of these, what one
is there whose gaine hath not boene
knowledge, that the waight of them
hath not pressed downe, and been like
a Millstone tyed about the neeke of a
swimmer? Is it wealth, and is it gi-
uen thee thinkest thou onely to nou-
rish thy sensualitie? foole that thou art,
which hast thirsted after thy destructi-
on, how much would pouertie haue
become thee better, since wealth
prooues but an instrument of thy de-
struction. I account wealth and
wante the touch-stones of dispositi-
ons, euen in their vttermost extremi-
ties, they agree in this, wealth melting
substances, not throughly substan-
ciall, and wante vndooing their pow-
ers with his chilnesse and stormes of
immoderate colde and heate, man is
impatient, so of prosperitie and
want,

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want, which are not so vnlike, as not to fitte a resemblance. There is vertue in wealth, as there is in any manuell instrument handsome and profitable, if in a skilfull hand, that fearefull *Simile* of the sacred bookes, that sayeth; It shall be as possible for a ritche man to enter into the kingdom of heauen, as a Cammell to passe through the eye of a Needle, is meant as I hould not by any appropriated course incident to wealth, but incident to the disposers of wealth, because commonly disposing it to their owne ruines, for charitie is a commaundement, to whose performance, wealth, is a visible testimonie. It is the vse that carries the curse, the thing is innocent, it is a newter, for can we seperate it from vayne glorye and prodigallitie, it is a steppe to eternall felicitie and happinesse. To come to this iourneyes end, wee must passe by two daungers,

not bestowing too much vpon our
 selues, not bestowing, where it may
 bring forth pride, rather then defend
 want. I neuer sawe it yet, though I
 should be happy to see it, a man curb-
 ing his owne disease of excesse, to be-
 stowe it vpon others needie, we are
 content to starue our selues, to want
 handsonnesse, to deprive our selues
 euen of the necessaries of the worlde,
 to feede the vnsatisfied appetite of co-
 uetousnesse, in the which we suffer so
 much, as not to thinke of our owne v-
 sing this store during our life, we need
 do no more, to do vertuously, alter but
 the person, and loue not another better
 then thy selfe, and thou art in the waye
 of heauen, put in thine owne name for
 thy sonnes or heires, and thou hast
 purchased a diuine inheritance, I, for
 them, giuing from them thou aug-
 mentest their state, purchasing a ble-
 sing vpon their house and life. I know
 not the thoughts of wealth, for I was
 neuer

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neuer wealthy, but as I am, I neuer
see excesse, that my memory laments
not the want of penury. How vnequal-
lie, nay how foolishly mannage we our
states, that neglect heauen and buye
damnation with surfets and excesses.
A particuler faith serues a secular for-
tune, in these holy misteries, my know-
ledge aspires no higher then the sal-
uation of one soule, in morallitie
common to all men, I may speake as
well as any man, because it is mine as
well as an others. So strong is my pro-
position, as I neede not the valure of
diuinitie, morrall reasons will shewe
how excellentlie Liberallitie becomes
Plentie, and Plentie without Know-
ledge is not Liberallitie, but a chest
that vnnecessarily maketh much of
his store without vse, or els prodigal-
litie, which in consuming is no lesse vi-
tious, then couetousnesse is in sparing;
what haue we that the vse makes not
precious, dominion, pallaces, riches,
what

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what els, if not vsed, lies without any more contentment then the things take in themselves, which haue none other but a sencelesse being, me thinks contentment can be bestowed vpon nothing more rich, then to see creatures by nature neglected, by thy good nature maintayned, wherein thou surpassest common nature, for she gaue them a life, but thou giuest more, a contentment of life, for she gaue them life, which ending there would haue proued misery and unhappinesse, but thou giuest him life and from his life remouest those torments, which are worse and death. How beautifull doe these actions looke vpon vs, so truly are these belonging to the soule as li e two lutes meeting in pitch and neernes, the striking of the one makes the other sound, so these thoughts strooken by the memory, maketh the soule rebound a sound of ioy, and contentment. *Scen* to *Crasus* telling him the

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the frailty and vnstablenes of wealth
sinks so deepe in my thoughts as I
wonder it hath not beene aduise to all
such fortunes, those plentyes left him
in his greatest neede; but then *Solons*
counsel shewed him, how like flatterers
these outward glitterings are, he then
cryed out of *Solan*, and vnderstood his
wisedome, which before hee could
not see through his magnificence and
power, which lay betweene him and
wisdom. Who would not then buy li-
berallity with temperance, and sparing
from himselfe that which is to much,
to giue his brother that hath too little?
body and soule are preserued and glo-
rified in this, for the body neuer sendeth
the stomacke to tell vs, we haue eaten
too much, but the soule feeles it too,
when the stomacke riseth against the
meate, the conscience dooth against
intemperance, and as one feeles
the meate, the other dooth the
sinne of the surftetting it is not the
destinie of euerye man to bee rich,
but

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but every man is destinated to be a man, and if thou remembrest from whence thou comest, hee came from the same place, wee estimate pictures that can but counterfaite the life, but this hath life, hath flesh, and bloud, is thy brother, wilt thou be so partiall to thy sight and so unnaturall to him to preferre a sence before thy selfe, the barke of a thing before the thing substantiall? this looks but like a man, but this is a man hath reason, hath speech, and all things else with thee, but what thou knowest not how to vse.

*Omne hominum genus in terris
similis surgit ab ortu.*

*Vnus enim rerum Pater est
vnus cuncta ministrat.*

Thus staggereth ignorance in the disposing of wealth, but knowledge makes them steppes to ascend the throne of glory, he wauers not, hee playes not fortune, dispersing blinde-fould,

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fould, nor sinckes with couetousnesse,
whose nurse is a minde vnsatisfied, that
doth starue himselfe, to weaken him-
selfe, for his wealth is a baite to the
world, and his miserie leaues him de-
stitute of defence.

*Nam prius a dolore cuncti, prius a periculis,
Ipsa suis pollens opibus.*

No, knowledge sees these things to
be fading, his strength is in himselfe,
if he haue these, he betters not, im-
paires himselfe by them and ends.

Inueni portum, spes et fortuna valete.

I need not say much of prodigallitie,
since it speakes as ill for it selfe as his
vtermost enemy can, onely it is
worth the noting, how couetousnesse
prays vpon vnthriftinesse, which
shewes the wisdom of the eternall
goodnesse, who hath giuen one sinne
leue to lashe another to death. In pri-
uate fortunes it ends with beggerie, in
high with infamie, in both with re-
pentance.

Ha-

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*Habit hoc voluptas omnis,
Stimulis agit fruentes,
Aciumque par volantium,
Vbi gratia mella fudit
Fugit, & nimis tenaci
Ferit ista corda morsu.*

I neuer see prodigallitie but accom-
panied with troopes of vices, and their
end is cōmonly, a yong vnthrif and old
cheator. I will speake no more of these
priuate, of princes prodigallity a little,
it is necessary princes reward seruants,
it is necessary they supply vertues need,
but neither, to much, it is good to keepe
them in appetite, for performance cō-
meth of more roundly, when the soule
and body both hope of reward then
when the soule alone, for then the
bodye waxeth lazy and becomes slug-
gish: Much more dangerous, was *De-*
metrius taxation vpon the *Athenians*,
which being so much as hardly in their
powers to contribute: at the receipt he
gaue it his concubine to buy soape with
this

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this smarted doubly vpon the taxed people, for it stroake them with shame and losse, which had they had power, they had reuēged, & did with the power of their tongues questionles sting him with infamie. Where publike actions inforceth the vse of, the publike purse, princes must shewe an extraordinarie temperancie, & demonstrate those common contributions are spent for the common profit, vpon no priuate. I hold aduersitie neerer a kin to vertue the prosperitie. I haue heard great men complaine, they haue no leasure to performe their best businesses, and this is prosperities & powers fault, so busie are their liues about their comings in and layings out, as their liues & knowledges are not far different frō a marchāts counting house, wher the bills are, Itē for the body & about the body, but the soule, hath nothing, no not her windowes glased, that she might looke abroade, but stopped they are with rags & dirt,

So dispised and forlorne, both fortune
make this creature borne to eternall
light, so vngratefull are we to her that
gaue vs life, not to returne her light.
Aduersitie needes not *Phillips* boye, to
wake him with the clamor of mortal-
litie, no, aduersitie seeth cleerly, the
mists of adulation are not cast before
her sight, she heares with her owne
eares, with her owne eyes she seeth,
with her owne head shee iudgeth,
Plentie flatters the senses and the af-
fections, but she wanteth this, therefore
them, she can tell, that it must be death,
without the custome of the Eastern
Monarches, who were crownde and
modeld their sepulcher in a day. *Sic
vacare animo, aut pauper esse oportet, aut
pauperi sim. illis*, pouerty is ready for this,
not needing the conflicts of reason and
affection, and so happy shee is, as to
make wealth counterfeite her, when she
would be let into the house of know-
ledge, though we be riche, if we will
be

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be wise, we must not let riches cleave
to our mindes nor ingrosse our loue.
Pouerty is the way,

*Res quibus occultas, penitus conuiscere
fessis.*

Against this and all other aduersities
the way to withstand them is know-
ledge, loue them not and thou shalt
not be shipwracked with their losse,
that thou shalt not loue them, know-
ledge will shew thee, that they are
vnworthy to be beloued, since there
hangs about them vncertainty, in that
certaine perill of distraction, they nou-
rish wishings and longings, before
whom goeth doubt and grieve, after
whom cometh repentaunce and
shame, in our lightest matters who
hath consideration, paizeth the com-
modities or discommodities attending
them, and casts them away if belong-
ing to discommodities, in our profoun-
dest matters let vs not be more light,
but examine them and then doubtlesse

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we shall determine Aduersity the man
of glory. Beware of beleeuing the re-
sister of these , for they are affections,
whose lightnesse not able to pierce the
profunditie of these things, likes better
what they know; what should I say
more of danger, then that knowledge
knowes her vttermost, and therefore
cannot be dismaide or afraide? that this
is true, see children more fearefull then
olde folkes, fooles then wisemen, ig-
norance breeds feare, knowledge re-
solution. *Re cognita, statim cessat timor.*
saith a Philosopher, Feare then is
gone if Knowledge comes. If it be
still daungerous, by knowledge thou
knowest it is dangerous, and know-
ledge will teache thee to intertaine
it with resistance or patience, how so
euer she giueth thee the victorie, for
patience is inuincible, conquering
when resistance is conquered, he is
not ouercome, whose discourse & re-
solution can say with *Ulysses: Hoc quo-*
que

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que cor perfer, namq; hoc grauiora tulisti.
As in this, so in all things, knowledge like the sunne kills feare and darke- nesse, & makes the foundation where she is the sement, not to be shaken nor stirred by the stormes of the worlde. As his sight is cleere, so are his steppes right, no apparition nor colour distracts him, neither with ioye nor sorrowe; that childe of the Phancie, appetite; in beasts it is called appetite, but in mā it is termed his wil, a word of command, which authoritie is giuen him for knowledges sake, who knowes what to will, for otherwise did he appetite without knowledges coun- sell, it should be appetite in men as wel as in beasts. What should man will the, but knowledge, by this wil is made pre- tious, when he goeth from this, he go- eth to beasts, it is appetite, from whom pull but the paintings of the worlde, and it is like a tyrants pompe.

Detrahit is qui super bis

Vani tegmina cultus,

Z 2

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*Iam videbit intus arctas
Dominos ferre catenas.*

How admirable is this vertue, which
gouernes here so wisely as no shot nor
tempest of the world can batter her,
how lasting is this vertue, so embalm-
ing our actions, as time cannot ruine
them! sloath & sensualitie are drowned
in a few yeares, but knowledge & her
effects are immortall. In historie and
other relations, euery head can deter-
mine of vertue and vice, let our heads
make vs do this for our selues, let vs im-
partially see how often times we haue
stumbled for want of this light, if we
come to this sight, we shall come to
more, for this examination is the way
of light, without this, *Homo homini do-
minus non est, sed mors & vita, voluptas,
& dolor*, but with this, with *Socrates,*
*Me quidem Anitus & Melius occidere
possunt, ledere non possunt.* Fortune, the
world, or all that is in the world, with
this armour is vanquished, for know-
ledge.

Of Iudgement.

ledge saith of Fortune, *Fortuna vitrea est, quæ cum splendet, frangitur*, of the world, *Homines perturbantur non rebus, sed ijs quas de rebus habent opinionibus*. It is not opinion that is in knowledge, but iudgemēt, who waieth euery thing with the ballance of Iustice and discretion, what more cā be said, but that ihe is so pretious, as hauing her, thou wantest nothing, in a body thou liuest, but in a minde thou ioyest, and death doth no more to thee, but make thy alreadie obtained sight more cleare, with seperating of mortalitie frō eternitie. The world is sweetned by thy example, & fame makes thy memory resōūd ouer the whole worlde, and thy name liues in spight of time or detraction.

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Of Iudgement.

Amongst the rest of the fruitefull children of Knowledge, Iudgement

ment, me thinks is her deereſt iſſue, for they are inſeperable, they reſemble one another ſo neerly, as hardly can a diſtinction get betweene them, if betweene them, it is onely in their place, for knowledge goeth before iudgement. The perfection or bleſſedneſſe of knowledge, is this her childe, it is the rewarde of her trauailes, it is the triumphe of her victories; ſhe ſaith:

— *Et ſumma ſequat ſaſtigiar erum.*

And iudgement answers her, thou ſhalt determine rightly of euery thing. The moſt reſplendent ornament of man, is Iudgement, here is the perfection of his innate reaſon; here is the vttermoſt power of reaſon ioynde with knowledge, here is experiences harueſt, for the excellēt vnion of reaſon, of knowledge & experiences, ends his knitting vp with the excellenteſt perfection of man, Iudgement, what giue we, wiſedome, what giue we, the ſcarrs and battailes of age, but Iudgement? what haſt

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hath the most excellent men to prooue
their excellencie, but the title of Iudi-
ciall? what is wisdomes other name
but Iudgement? for Iudgement is wis-
dome: who able with the wings of
reason to moue his soule into the pitch
of this meditation, and is not couetous
of his time, and repines not that na-
ture hath made him so weake, as to
satisfie her weakenesse, he must often
be carryed from his quest, but who ali-
enates his minde with the houlding
other things more precious, how doth
hee drowne himselfe in perils and
dangers? If the very name inamours
thee not, what wouldest thou haue
that she yeeldes not? honour, wealth,
happinesse, dominion? why all these
are in her, what can merite honour,
but iudgement? wealth thou desirest
but for neede, but hauing iudgement,
thou needest not wealth, happinesse
is iudgements, for she neuer knewe
misfortune, hauing her, thou hast

dominion ouer the worlde, for Kings
commaund but bodyes, but the minds
of all that are not iudiciall, shall be thy
subiects, and lie prostraite before thee,
but these with Iudgement are but like
the puppets of children; or pictures
liuelesse, for they are broken with the
least blast of the world, if not, by time,
but no time ouerthrowes iudgement,
she meditates of eternitie, and hath al-
ready put her possessor in possession of
eternitie; Though she meddles with
the world, as being of the world, yet
so safely, as she cleaues not to it, nor is
not astonished to leaue it: Good *Ar-
chimedes*, me thinkes I see thy calme-
nesse and contentment, in the midst
of the ruines and bloud of *Syracuse*, so
busie about knowledge, as not hearing
the clamours and noyes, not labouring
for feare, but for knowledge and iudg-
ment, and when he was interrupted
by his murtherers, he asked not life of
them, but a little time to finish his in-
tend.

Of Iudgement.

tendment ; what a tranquillitie of minde was heere, how gloriously did he looke through danger and death? It is not pompe nor shining robes that giues grace to the body, no, it is the minde that is in the body, who houlds the preciousnesse of iudgement, and whose preciousnesse tels him death & tortures, and the enmitie of Fortune, are not blemishes but graces to him. Who will haue to do with the world, must take as well the stormes as sunne shines of the world.

Quid tibi formosa, si non nisi casta placebat?

She is vnchast and inconstant, and in the end of all thy labours thou shalt be forgotten and despised, it is dangerous to be too skilfull in the matters of the world, witnesse the *Athenian Ostracisme*, where to be higher then the rest in vertue, was expulsion, witnesse all times, all states, where the noblest haue begun with praises, and ended with

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which disgrace & banishment, comest thou to the toppe of promotion, and dyest thou there, what is thy gaine? the ages after takes no knowledge of thy riches and magnificence, but of thy vertues, not of thy rewardes but deserts, *Vbi nunc fidelis ossa Fabritii manent?* he attained to places hie, his fame was great, yet his temperance in refusing *Pyrrhus* gift is his best and most lasting sute, had not *Cato* dyed in the defence of his country and common wealth, his fame had dyed with his body, thus are the actions of the worlde full of dangers, & without iudgement, of destruction. But come to the managing of a state with iudgement & thou canst not be throwne, what though thou seest examples of ingratitude, of dangers, of death, these in indgement thou seest rather terrours then dangers thy end is to doe good and these lettes resisted, innobles thy intendment, my country gaue me life, it is my duty to
give

Of Iudgement.

give it her againe, but what is life in respect of vertue, alas too meane a purchase. I haue a soule whose perfection rests in resisting the childish opinions of the body and that soule knowes it is ignominious to deny a publike good for a priuate perill, no vertue comes to vs pleasingly, but after, come please it, it is vices baite to seeme sweet at the first tast, the cōtinuance is the vertue which shews her the child of eternitie, & safenes entertaining pleasure, demonstrates mortality & dust. It is not danger with iudgement, what the world calles danger, the losse of vertue not of life is vn-happines, then for our country all our endeuours should bend, not because honor and promotion goeth that way, but because it is one of the lessons of vertue, we must not looke after danger and corruption but after the purity of vertue, had *Cesar* died when his conquestes and gouernement of the *Gauls*, made his Countrye hold him a true seruant, how much more cleere
and

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and shining had he left his memory
then it is now with his perpetuall dic-
tatorship, what might haue beene ver-
tue, is now polluted with ambition,
and all those vertues that without this
might haue beene called, fortitude,
temperance, liberallity, and patience
are now not these, but counterfaites of
this, he was not, but seemed vertuous,
for vnspotted uertue calles none ver-
tuous, that haue any other end but her
selfe, howsoeuer the grosnesse of our
sight vsed rather to colours, then truth,
would perswade vertue to put one a
more mixt body, yet thus is vertue, and
thus she may be brought acquainted
with our soules though our vile bodi-
ly composition cannot comprehend
her, none can tell but they that haue
felt the many conflicts the soule in-
dures with the body, whose impuri-
ty not tasting the purities of vertue,
drawes the naturall well inclined parts
of the minde into the vnnaturall nat-
rall

Of Iudgement.

all affections of the body. In this *Ca-*
ſar questionleſſe were more many
graces, had they not beene diſgraced
with conuerting the ſweete abilities
of his ſoule to the bodies gaine. But
thus a young experience may produce
many examples where the aboundance
of vertues reward ouerwaying men,
hath ſunck them, for the eyes & tonge
of the worſt haue this inforced inſtinct
though they do not well, yet muſt they
praiſe well doers, and in the middeſt of
thereill, exalt vertue. I thinke *Caſar*
meant well to his common wealth
ſo long as his common wealth was
his maſter, but declined when their
power declined to his will, thus be-
twene too much and too little, wa-
uers the life of man, no reward makes
him desperate, too much ambitious,
but iudgement ſwimmes betweene
theſe, and neuer touches any of theſe
extremities, ſhe labours for vertue not
power, ſhe runnes without the ſtops
either

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eyther of feare or couetousnes, I wonder at this infection of greaues that can so blind vertue, thinkes no further then death, & the reasons to overthrow this theft will shew them reasonlesse that affect it: neither in number proportion nor quality, can one equall thousands, what reason is there then hee should be preferred before them, there is iustice against it, one cannot withstand thousands, there is safety against it, and could hee wante danger, yet he that wantes not guiltinesse is neuer without the torments of feare and suspicion. *Ne vitima quidem fortis hominum conspiratione periculo carni,* as hee is a man he wantes them not, but beeing an ill man, are they not increased? and fame the roabe of greatnesse is it not ouerthrowne by this? Yes who seeth not, that the best private performance answeres not a meane publike, a greate deale of petill and paines of a private souldier rances

Of Iudgement.

rackes not in mens mouthes with a generalls but comming within shotte, the least mannaged *Duello* carries not the grace of the hauing but beene at a skirmishe of small moment, hee that dooth but for himselfe, though hee doe well, yet it is no woonder, it may bee mentioned perhaps in a ballad, neuer in an historie.

Fame is not so light, as to faile with a small gale, it must be a winde of force that mooues her sayles, which neuer is so forcible as when a good action is good for all. But *Cæsar* robde the worlde, brought all the proffits of his common-wealth to be his onely, of which, that it was in-iustice all sees, that it was daungerous he felte, and for fame the spirite of his actions are commended, the disposing of them, because not hurtfull vnto vs, not exclaymde agaynst, but aske Iudgement, and surely hee will
con-

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condemne him for killing vertue
which ambition if after death we be-
hold them impartially, who would not
choofe to be *Camillus* the fauer of his
countrey, rather then *Cesar*, the de-
stroyer of his countie, how warme
and cherishing to the soule are acti-
ons like *Camillus* is, what a sweete-
nesse comes from the ayre of fuch a
meditation, when the other feesles
much cruelty inwardly, as he effects
outwardly, and byes a beautifull ou-
side with the tortures of his hart. That
corrupt fpeech of *Cesars* vpon *Scilla*,
Scillam ne ciuiffe literas, qui Dictatorem
deposuerit: Had *Scilla* out liued *Cesar*,
how well might he haue mocked his
greedy body, when in spite of it great-
nesse, it lay intangled and liuelesse in
the Senate? *Scilla* saw this, and efchew-
ed it, *Cesar* marked his iudgement,
and found to late there was wifedome
in moderating power. But all this faues
not greatnesse, all are tempted, many
yeels.

Of Iudgement.

yeeld, few hould out, wee vse power commonly as meate, not nourishing our selues, but surfetting, to please our tast, we overlaye our stomackes, thus we abuse the preciousnesse of things, that it needes no wonder though there be a frailty and weaknesse in what we are, and haue, for we pull it vpon them and vs, with abusing all; this is the oddes and preciousnesse of greatnesse ouer meaner fortunes, that by their greatnesse they may doe more good, vertue in lowe states lies buried, in high it standes a loft, poore men may thinke well, but ritch men both thinke and doe well, here is all, greatnesse hath no other circuit; no other ought be his end; for power is giuen him by the incomprehensible greatnesse, compared to whome his is lesse then nothing, to no other ende, that he hath, then to support the weaknesse of mens fortunes and vnderstanding head to dispatch it, not that he hath

a body to consume is his desert, power is not to do wrong, but to punish doers of wrong, and wealth I should holde a burthensome companion, were not liberalitie a vent, for were it not for that, it is good for nothing. But this to the hearers seemes rather truth then possible, those thoughts make vertue impossible, vice workes all her deccits with sweetnesse and lazinesse, and these catch almost all dispositions, for where a good disposition resists the former, vice calles difficultie impossible, and so lazinesse killes those, that pleasures let goe: but Vertue saith) *Coronam, athleta nisi certant, non accipiunt*: thinke but of the rewarde of vertue, and the paine is nothing, if thou dyest in the attempt, honor attends thee to thy graue, honor attends thee, peace attends thee, fame attends thee; in a worde Vertue attends thee, in whome are all the best, and more then all, for vertue marries thee

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to heaven. Thus comes greatnesse
to an excellent periode; without this
it comes to destruction; Iudgement
chooseth the waye of Vertue, Opi-
on of vice, which dissolueth into in-
fanie and repentance; greatnesse
without iudgement, brings forth tyr-
anie, and all the vndirect ascen-
ders to this top, are like *Caligula*, of
whom *Suetonius* saith: *Nec seruus*
meliozem vllum; nec deteriozem domi-
nus fuisse; but greatnesse counselled
by iudgement, hath *Pater Patria*,
within which is Iustice, Fortitude,
Temperance, and all that makes a state
flourish with peace and plentie.

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THe Glasse wherein the minde be-
holds it selfe, is Nature, there she

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seeth the beautifull lineaments of her owne proportion, and might not mine opinion seeme to digresse too much from the world, I would sweare there is no life, no sweetnesse, no contentment, that intends not this more then any thing, wee know not how much wrong we doe our soules with compelling them to be play-fellows to the bodies wantonnesse; I will adventure it, the worst that opinion can do me, is but to oppose her selfe against me, and I feare it not, then thus, they are childish or beastly courses, that are taken for bodies sake, only that excellent and diuine facultie excepted, that keepes societies in societie, that makes many bodies one body, that reconciles the differing and disagreeing understandings of man, and knits them in an vnitie, the preservation of whose admirable concorde, we call police. This studie becomes the most deare spirits, as long as they are in bodies, for

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So much subiect is the soule to the bodye, as in confusions and troubles she is troubled, and therefore Pollicie producing peace, and peace giuing libertie to the soules workings, gouernment and pollicie are the destinated and direct obiects of the soules that are yet in bodies. But doth not this compel vs, from a more deuine and more aspiring inquisition?, it dooth not, for the rules of pollicie are no where so truely written, as in the workes of nature, to the works of nature is the furthest iourney, that our soule can carry vs, as long as she beares the burthen of a bodye, then vnder this tutresse, is the beste of the best knowledges to be learned, being the instructor of the most excellent naturall courses, either actiue or contemplatiue.

This Architectres shewes the first ground of pollicie, the societie of things agreeing in kinde, this, he hath giuen to beasts that haue onely sence; nay

to her Elements who haue onely qualities, so may it seeme not by discourse nor excellent grace, but euen by a single infusion the meanest, wee naturally thirst after a participating & communicating with things of our owne kinde, there is euen in all these three kindes, a singular contentment in this, for beastes whose onely pleasure is feeding and the appetite of generation, hath their stomackes increased by the stomackes of the heard, and hath females vpon whom to execute the most forcible commaundement of nature and their full pleasure, each Element by the assistance of the same, is more able to resist things Antipatheticall in nature their onely care, and man whose voyce carrieth interpretation, & whose reason fills that voyce with meaning, what can he desire more earnestly then his communicating reason, and by the other faculties of his constitution to giue his reason the force and strength

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strength of many. Were it not thus, it would be a *Chaos*, for the separation makes a world, which separation standes by the agreeing and disagreeing of natures. Yet hath shee tyed the vnderstanding of all thinges but man, within the compasse of their owne constitution; so seeke they no further then a particular preservation, in which both they are contented, and nature serued, how admirable is our mothers wisdom, she hath giuen no creature reason but man, had she to an other, all her trauailes should haue serued for the foode of ciuill warres, such being the effect of an equall power bent to the obtayning a great dominion: the next is her skill in preservation, of which, though the most assured gaine is hers, yet is it so commixt with a particular satisfaction, as vncompelled they willingly performe her commandements; thus should Lordes command that

would not haue their Service slackt,
 neuer to imploye any instrument of
 their will without giuing them an in-
 terest of contentment, yet might it be
 couertly handled, otherwise it will
 make them mercenary, the destroyer
 of loue and obedience, and the bringer
 in of restinesse and rebelliiion, it is to
 be safeliest done, cyther by teaching
 them the dutie of each state, by mak-
 ing them vnderstand the worthinesse
 of a life that runnes directly in his de-
 stinated course, or else with showing
 them the effects of their labours, and
 with them comparing the vnhappy-
 nesse of the actions of disobedience,
 but natures knowe not what they do,
 and yet doe her pleasure, he that can
 finde instruments of the same temper,
 is likely to make good worke: All
 the rare and variable actions and
 formes of Nature, are tempered and
 performed onely by her foure seruants
 the Elements, she vseth no more. A
 plaint

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plaine demonstration, not the multitude, but the diligence and discipline bringeth things to the wished ende; though *Cesar* could call all his souldiers by their names, yet I doubt whether he were perfect in all their natures, it could not be, and yet might be, in the course of Armes it bredde no danger, but when it came to counsell, I belecue he would not thinke their names assurance good enough; but to speake of the counsels of peace, which giue all exterior actions their shape, it is not meete they be many, but selected out of many, for the soundest counsels proceede not from largenesse of the company, but from largest vnderstandings, for them that vse many, as seruants, not counsellours, it is not so hurtfull, yet haue they so many windowes for passingers to take it at, and to discouer what they doe. Nature constitutes but foure, vnder which number she hath

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hath reduced all the things of the world, so ought a politician that intends the keeping the body of government in good forme, to make every creature of his charge belong to one of the ordained states of his signiory, by which hee shall defend his country from idle straglers, and suppress one of the meanes of innouation. Out of these foure constituted bodies, hath shee made all things, there belongs no more to her whole frame, whose situation and whose number is another lesson, they are foure, so are the different states of a common wealth in her exactest constitution. The Prince, Nobility, gentry, plebeians natures, agree and disagree in qualities, the one in respect of their situation, the other of generation, things altogether like beeing, as vnprofitable as letters without a vowell, so ought the degrees aboue mentioned, for were they altogether

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ther contrarye there coulde bee no combination, if altogether a like no generation, no order, nature of hers hath giuen fier the preheminence, whose neighbour ayre is, and they agree in heate, water is next the ayre, and they in moystnes, water with the earth in coldnes, the prince with the Nobility in mortalitie, the Nobles with the gentry in their refined bloud, the gentry with the Plebeians in subiection, the fire is the most hye, the most worthy, the ayre lesse worthy but behoofefull, the water to bee vsed not vsing, the earth an immense and monstrous body, whose worthinesse consists onely in his quantity. Such must be the care of lawe giuers and founders of societies, as their incorporate body hath both there agreeing and disagreeing qualities, by those agreeing, to keepe them in amity, which is alwayes the effect of an equall interest, euen as Princes
by

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by alliance seeke to assure themselves of one another, by this disagreeing, to haue all the sundry imployments of a seate, fitted with managers meete and skilfull. After the creatiō of these foure fellowes their imployment, the industrie of nature, is well scene in her children, to whom she hath expressly forbidden idlenesse, to keepe which precept she hath made neede an ouersicer, and corrector of the disobedient, her elements are continually busied eyther in composing bodies, or if single in being assistant to bodies, if they be not thus they suffer a mutation, the most abhorred thing to their natures. Trees are continually busied in conuerting the sweetest of the next adioyning, earth into bowes, branches leaues and fruite, if they do not they dye, beastes haue their foode to prouide, from which if the disease of lazines or age diuerts them they starue, man the noblest creature is not so sharpely compelled

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pelled, but by his gift of reason hath his choise, which if hee dooth abuse, he becomes vnprofitable, a course much more terrible then the rest, of this idlenesse, comes many mischiefes, as first his vnprofitablenesse, next his ill example, and oft it proues worse, there beeing none so dangerous thoughtes as those that are breade in this languishing slouth. *Dracoes* medicine for this was death, I doubt whether I should condemne it for too sharpe, for that execution disburdened his Countrey and was likely to cure the behoulders, but a more gentle medicine might haue serued as well: beware of that, there beeing nothing more dangerous to a state, then to iest with offenders, if you confesse the debt, pay it them, or you leaue them worse then you found them, well, if it must be cruelty, yet it is a pittifull cruelty, and *Dracoes* lawes very good for the behoulders whatsoeuer they were

were for the vndergoers. From whence nature fetcheth the stuffe of her workmanship, is onely from her selfe, she hath fetched them from the pouertie of nothing, and given them a being, a meanes to holde them in their duties, for it binds them both by loue & feare, beholding the benefite, gratefulnesse compels them to acknowledgment, if dishonest & vngrateful, they are easiest suppressed, whose obscure originall receiues their light not fro themselves, but the assistance of others, but this example must bee allayed, before it comes to the practise of men, otherwise taken, it will prove payson, somewhat there is in it, not vnprofitable, but it must be carefully prepared, for wee are not so early as before the beginnings of things, we haue the pleasure of the vse, not of the making, to attempt which, is not without apparent danger, it is not out of the way, to raise poore fortunes with riche mindes, neither wil they

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they be vnprofitable if regarded lightly, but if suffered to amount, they be most dangerous, for as things naturally colde, through force made hotte, burne most ardently, so is there no ambition so violent as the beggars ambition. There are examples enough of slaues and seruants, that haue stept betweene their maisters and death, as many that haue aspired to their maisters' authoritie, here was the vse and abuse of those inferior instruments.

Nature counsellēs with no bodye but her selfe, an instance not fitte for man, because the weakenesse of his vnderstanding needes the force of assistance, but that they should be fewe, and selected, is a wise and the neerest imitation that we can attaine vnto, the reasons are two, those counsels are likelye to bee kept secret, that are committed to a few, it being an infallible precept to laye a mans estate (if
neede

neede requires) vpon many, his
thoughtes and weighty intents vpon
few, the other reason, there are but
few to be found so honest, as not to a-
buse this authority conuerting their
counsels to their particuler benefite.

*Dumq̃ suo tentat fallentē pollice venam,
Candida per causam brachia saepe tenet.*

To counsell is the best office of a
friend, but let him bee a friend with
whom we counsell, *Omnia cum amico
delibera, sed de ipso prius.* Since we must
vse helpe, let vs bee sure hee is so, to
whom we trust, so the discretion by
nothing receiues so great a check, the
estate so great a losse, the life so great
a danger as by the choise of a dissem-
bler a foole or a coward for our friend
and counsellor. *Tiberius* in his whole
course neuer proued himselfe honest,
but neuer a foole, but in his trusting.
Neither is this most powerfull Em-
presse lauish in her rewardes, she hath
created things one about another and
giuen

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giuen them degrees of preheminence,
but shee corrupts not natures with a
prodigall heaping promotion, vpon
promotion, for well knoweth she that
the inforcing things, beyond the li-
mites of their conceptions and essence,
wholy corrupts them, and makes them
as vnprofitable as age in a strange
countrie. But this denies not rewards,
the foode of a mortall goodnesse;
which it must haue, or els it sildome
liueth, but the temper and the right
distribution is the thing that nature
teacheth vs, for in this abundance
doth the minde surfet, as doth the bo-
die by abundance of meate. She hath
made nothing without an vse, an ad-
uice, fitting high and lowe, whose che-
rishing creatures without vse, marks
them at the ende with an F. or B. to
make which imposition to endure ea-
sie, she hath more things to set them
about, then one, and setteth disposi-
tions with taskes answerable to their

B b

dispo-

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dispositions, of this I have spoken before, yet is it so certaine an effectresse of things prosperously, as to remember it againe is not superfluous. Having thus constitution her gonerment, she detests nothing more then monsters, be they neuer so excellent in some things which she hates, either because they are not hers but fortunes, and her wisdom and nature is to hie and excellent to mother that pedlers brattes, or else they are rebels that in despite of her authority and skill will breake out into the worlde and disgrace her cunning, the same reasons ought to make states no lesse abhorre the monsters of states, practizers of inuouation, which whether it comes from the humor of fame or from the more dangerous of surprising his countrye, is to be with all diligence suppressed, bad, if they be not too bad, customes beeing more then remedies producing inuouations. For in this troubles
the

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the honest minde stands amazed, the seditions that haue long waited for such an opportunitie embrace it, wounding the state in many places, whiles her gouernors are either feeble through distraction, or their forces bent another way, by the commaundement of passion.

Oft time was the Romaine common wealth sicke of these diseases, Freedom cured of any if salued of one with such a disauantage, as the curious eye of sedition, found by that how to molest her more dangerously, euen as a troubled title of land, oft times brings forth more with pleading for the right and shewing the title. So apprehensue and so percing is the witte of man, that spurred by his wil, there is nothing too difficult that he dares not attempt and perhaps vanquish, such a fury mooues his will, with such subtiltie his reason, wherefore since the will backes ill causes sometimes, and that the

BB 2 reason

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reason is corrupted, by the violence of the will, there is no safetie through this intricate many turnings, but the thred of vertue, whose light is the onely meanes to laye open these iuglers and workers by stealth. To follow natures progressions a little further, by this time hauing laide the foundation of her goodly building, it is time to illustrate the effects of her excellence, to arrive at some good end of her trauailes; nay what is there, but is the creature of her hand? An excellent happinesse, to equall which, though it were a groundlesse ambition for vs to aspire to, yet as like it as we come, is a worthy desire, we are well pleased in the attempting things, but things of this rancke effected, to haue prelerued our countrie, to haue giuen her good lawes, to haue left her good examples, are such things to behold, possesseth vs with so ample and eternall ioyes, as not the imagination, the neere
neigh-

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neighbour to mortalitie, to immortall
state, cannot thinke of more diuine
ioyes, then is here felte. I wonder not
at *Licurgus* wilfull exile, respecting
the occasion, it was an vncertaine and
dangerous state, that he left his ne-
phew, compared with the fruition of
those thoughts that accompanied his
banishment, his constitutions and or-
dinances of the *Laconian* kingdome,
in my account farre ouer-valuing, the
possession. Of the rest of natures work-
manship, though there be none but
full of precious liquor, and that there
is yet more then a mortall imaginati-
on can graspe, with that multitude I
am confounded, and dare goe no far-
ther then to shut vp what hath passed
my pen, there rests but of her this then
that I dare venture vpon; the first how
liberally she dealeth with the worlde
in her effect, how sparingly in laying
open her causes, well knoweth she the
disposition of man, who spurneth and

dispiseth all those benefits that he understands the reason of, an excellent lesson for souerainty to learne, whose knowledge fetched from his government rather then person, nourisheth and vphouldes maiesty, they beeing drawne into more beautifull colours, that the eye seeing not, the imagination performeth for her, then those things that are the ordinary objects of the eye and familiar to our senses. The vphoulding this miraculous frame, resteth in the hands of loue and neede, which doe preserue all her creatures, which two, are the maine pillers vphoulding her building, by loue her stocke is renewed.

Omnibus incutiens blandum per pectora amoris.

Efficis, ut cupide generati.

By neede things disagreeing in nature, are yet kept from proclayming wars against one another, this need & loue though by the effects they maye

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be parted by a distinction, yet is all our loue needy and none that is not interested in our particular care, how a state ought to apply this, is euident, by the whole world, it is determined people cannot liue without gouernours, there is their neede, from his iustice and true execution of his place proceeds their loue; thus from loue and neede, proceeds the preservation of societies. It is all our states to neede, and a mutual supplying each others wants, that makes vs compleat and full, being otherwise lame & defectiue, this must perswade subiects willingly to contribute to the charge of the Prince, and not looke only vpon their own charge, but vpon his expences to defend them from innouations and troubles, this doth nature more plainly teach in the sunnes drawing vp moisture from the earth, which it doth not as needing them, but to giue it againe to the earth more watine and more fatte

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then she receiued it, in the same nature
must we esteeme Princes impositions,
which returne vs them with a great
increase, and more riche in substance
then they receiued them, thus dooth
Nature excellently vphold her world,
thus excellently shall these states stand
that proceede so impartially and wise-
lie as to imitate her, for,

Ratio est natura imitatio.

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Of Conceipt.

To the Lady Withipoll.

— **E**Very your commaundements (ho-
nourable Lady) are conceited: for
— by your commaundement I haue in-
quired of conceit, which I finde so
— like your selfe, as to resemble it to your
selfe, were a true and quicke descrip-
tion: but it is in you mixed with iudg-
ment,

Of Conceite.

ment, without which it often goes, though it often goe with it. That it goe without, it makes it differ from you, for you cannot go without iudgement, but I must speake no more of you, I must then speake of perfections whose want in the world makes imperfect iudgements determined commendations, and due praises, Poetry or Flattery. But either conceite is two sundry things, or conceite is abused; for to tuck, & to be stuffed with apish tricks, to weare Greene cut vpon Yellow and to be a very meriment to the eyes, I haue heard termed conceite: when they are no other but Tailour-like frisks of the senses, which they haue seene, allowed, without asking counsell euen of the common sense, the ware-house common to beasts, and to men. But the worthies Conceite leaues postes betweene the senses, and the fancie, which speedily conuey intelligence, & are as speedily answered:

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answered: It is a fruitfull land sowed, & reaped at an instant; it is a quick workman which sendeth & receiveth whatsoever is presented in a time: It is in a word, a fancie well disposed, not onely to her owne faculty, but to the abilities of both neighbors, the cōmon sence & the memory: Her power is doubly set a worke in words, & in deeds. In these she differeth from Iudgement, not in successe, but ready paiment, for where the successe is ill, I call it not cōceit, but rashnesse. Words vttered, turned vpon the vtterer, is conceite, when nimble like a weapons Artisan, he makes his enemies armes his enemies destruction. Thus *Cicero* to the fellowe, who to shewe that his eloquence was mercenarie, demaunded of him what hee should giue him: any thing (answered he) but a Tart; for with a Tart it was thought he poisoned his father: this was a pretie Brickwall, & bounded the slander into his owne bosome. There is no such stillitorie as a quicke braine, which

Of Conceite.

which refines and makes vse of what-
foeuer comes within the Pan of his re-
ceit. Thus to *Hortensius*, who told him
he vnderstood no riddles, and yet saith
he, thou hast a sphinx in thy house:
knowing that *Verres*, whose cause he
defended, had a little before giuen him
an Iuory sphinx; his intelligence was
good, and his vse good: thus doth wit
whip oppositions, & out-run his riuals,
& manifest the quicknes of his dexter-
tie. *Demosthenes* conceit was nothing
resty, when being mocked by a theefe
called *Calchas* for his nightwatching, &
studying by Lamp-light; Indeed, said
he, I know nothing so contrary to thee,
as to see light in mēs houses. This talēt
is cōmonly giuē youth to play withall,
and it is a prety gift to begin with. Na-
ture had done well, if therewith she had
taught vs the vse, which is (as I thinke)
for defece only, for offensive, it is to of-
fensue, getting enemies beyond the
power of conceite to defend. Besides
who knoweth whither not borrowed,
which

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which if it be, he becomes disgracefull, and ill becomming. To be without the right vse is to be naked, not to haue it without study is as vnfruitefull as a Hargabush making a full point betweene the firing and the report. I like that fellowe well who desired the hangman not to fasten the rope about his neck, protesting the tickling would moue him too vnmeasurable laughter, I see not how he could haue scarfed his shame more handsomely: his last refuge then was to mock the hangman, and the rope, and to dispise life as a runnagate seruant, wee haue another English shot as quick as this: one being showed a faire woman, was asked what he would doe if she were in his bed, he answered, I would play the watchman of Callis, either serue my selfe, or hire another in my roome. It was quicke and ingenious, pleasant, or serious, or betweene both, doe euery way handsomely. It reprehendeth vice

Of Conceite.

as effectually as a sower chiding , or downe-right blowes, and yet is wrapped vp finely, is gilt, and lookes sweet. So *Archelans* to a prating Barbor, that asked him how he would be trimmed, he answered, silently: this was for both parts better, then plainly to haue bid him hold his peace. The wantonnesse of aboundance mingles sharpe things with our meates , and when we haue no stomacke , makes a counterfeit stomacke , giuing a sharpenesse like the humor of appetite : Thus is the aboundance of wordes made not distasting, with giuing the apprehensions of the auditories vnexpected acutenes , and meeting with the thrust of a iest, thrusts it backe vpon the iester. In the times of danger, conceite hath a much braver lustre, it manifests a minde not wholly taken vp with paine , or with perill. Thus *Pompey* aduised by his Phisition to eate Thrushes , and no man hauing any but *Lucullus*, what (saith he) cannot

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not *Pompey* live without *Lucullus* Thrushes. A slave being racked to accuse *Neroes* wife of dishonesty, stoutly answered, that her part capable of committing that crime, was much more honest then the mouthes of her enemies: there was an honorable minde in the body of that slave: and if ever the *Pythagorean Metempsychosis* had any colour, the soule of this slave did surely belong to some worthy personage, which held it first excellencie in despite of Fortune and opinion. Now to the quicknesse of deedes, which seemes to be the Hatte futable to this Night-cap. This neuer is without vertue; Fortitude must be here aswell as wit, otherwise feare will turne wit into feare. Fro *Hanniball* may be had more of these patterns, then from any one within the compasse of my memory. As his deluding the Romaine armie with Oxen carrying fire-linckes on their heads, whose strangenesse in the night

Of Conceite.

night astonished his enemies, & made way for him to escape, being before incompassed in a straight. It was then a stratagem of great wit, and is now for all the age worthy of memorie. His attempt to make vse of the slaine Consuls seale of Armes, was not vnworthy though vnfruitefull. His beginning of his warres in Italy, to remooue them out of his owne confines was an Acte of a iudiciall Senatour: but this I thinke was put in practise vpon great aduiselement: these other no sooner thought vpon, but done, are excellent armour against daunger. Feare is content to haue his throte cut, so he see it not, and at the approache of his enemy turnes his backe, because his backe hath no eyes to beholde danger, he lurkes, and couers his bloodlesse face to keepe it warme: but to meete danger halfe way, and in the meane time to deuise to stand, nor to runne from it, becomes valour,

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valour and resolution. You know now (Lady) what I thinke of Conceit, and I know that you are able to touche it with a sweeter stroake: my heauinesse presseth it downe with a clacking rather then with a sounding, yet because I am obedient, let me haue the censure not vtterly voide of good.

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Of Counsaile.

Counsailes parte, is *Cassandra* parte.

*Vatem voluit frustra sanè me esse Deus;
Quando ante cladē. si. m. numerata Insana,
Calamitate accepta, nunc sapiens vecor.*

The trap of our first parents, was licourishnesse: and all our calamities are licourishnesse, not induring whole-somnesse without sweetnesse. All senses haue taste, and senses make all things distasting, that meete not the
taste

Of Counsaile.

Tasse with a present satisfaction and
sweetenesse. Advice firerh friend to
friend: counsaile counsaileurs to states,
the first private, the other publike both
vnhappy since commonly Prophets with
out profit. Chaunce chalegeth vnpre-
meditated actions; what more tirasnow?
since it is seldome with safety: if with
safety, the cause hers, not ours. Then
must we admit counsaile, but shall we
admit her without hearing? shall wee
heare, & not believe? or believing, not
follow? we had better not have gone
thus farre, then to haue turned againe:
but reason inforceth our voyage, then
let constancie continue it: where rea-
son is at the beginning, and resolution
in the midst, praise standes with the
croune of victory at the conclusion,
counsell then vphou'des states, and to
counsaile, and be counsaile, fittes a
statesman. Cottages may bee build
without modell, not pallaces: the
Inhabiters of Cottages neede no
long

Essay. 40.

valour and resolution. You know now
(Lady) what I thinke of Conceits
I know
with
pret
ther
I am
not

FOX

Cou
part
Vatem v
Quando a

Calamitas. accepta, nunc sapiens vocor.

The trap of our first parents, was licourishnesse: and all our calamities are licourishnesse, not induring wholesome without sweetnesse. All senses haue taste, and senses make all things distasting, that meete not the taste

of Counsaile.

Tasse with a present satisfaction.

ING.

in the micht, praise standes with the
croune of Victory at the conclusion,
counsell then yphou des states, and to
counsaile, and be counsaile, fittes a
statesman. Cottages may bee build
without modell, not pallaces: the
Inhabiters of Cottages neede no
long

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long reuoluing their intendmentes, but
the other that cannot call back the stone
cast, ought by premeditation to diuine
of the resting place. The first determi-
nation of a man meete to be a statesman
should be (as I thinke) not to sue, nor to
intrude himselfe in to imployment: we
should say as *M. Cato* said for not erec-
ting his statue: *Malo, inquit, quæsiu-
ram mihi nulla posita sit, quam cur su.*
To haue the ability is sufficient: to thirst
after the other cannot be without either
an itching of fame, or thirst of couetous-
nes, both turning their inquisition into
vice but both supporters of his state, if
seeking him. It is true our country seekes
onely profit, and giues praise to the
cause of her profit, but it is due after
the haruest, neither at the sowing, nor
reaping. Vertuous experience can relate,
that had is to be returned to our coun-
try, obtained reputation giuing that
strength to the obtainer not for his
owne particuler, but that he may haue
the more force to attempt, and execute
the

Of Counsaile.

the dignities of his country. Reputation, wealth, wisdom, strength, must be employed as *Gerion* did his many limbs, to be at the direction of his minde; so these blessing to serue, and obey the common wealth, but called. As natural Philosophy commaundes *Mars* to search al before they come in her sight, and to cleanse them of all the spots, and deformities of licentious affectiōs, least their corruption corrupt the purity, & profoundnes of her knowledge: so an admitted common wealthes man must turne all his affectiōs to aduance the state, he may loue a friend; cherish his children, with duety honor his parents, whe these appeare in his priuate cōmon wealth: but to assist, or prefer the without the approbatiō of iustice against his country, is intollerable, what doth this particuler, but breed a dispersion? what is the death of a state, but this dispersion? If you do it, why not he, & so they? who measure equally measures to himselfe,

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and others equally: as *Galba* to *Piso*
Vilissimus, et tremissimus vestrum me-
lariusque rerum delectus, cogitare quid
aut valueris sub alio Principe, aut colueris.
 Our country must have all, the other
 private respected must bee weighed
 downe by this generall. *Natus amo-*
ritos, sed amo plus Patriam, saith one.
 I remember not the colours of a Ro-
 maine History, but the body of it I
 hould. It was a sonne beeing consul,
 made his Father (according to the
 custome) appeare before him to de-
 clare, that he had not beene vnprofi-
 table to his country, hee came accom-
 panied, all the rest dismounted as soone
 as they came in the Consuls presence,
 his Father did not, hee forced him,
 for which his father blessed, and kis-
 sed him: hee was a Father worthy
 of such a sonne, and they both wor-
 thy of their countrey. *Pericles* medi-
 tation becomes a Iudiciall Statesman
Astruc Pericles Animum, Libris
 Im.

Of Counsaile.

*Imperat. Gracis imperat. Cuius
Atheniensibus Imperat.* States from
friends should be hard like strangers,
if they preiudice the common wealth:
Ones gaine may be a generall losse,
which is vnequall, and vniust. *Epami-
nondas* answerd to *Pelopidas* vpon such
a sute became *Epaminondas*. *Huius me-
di beneficia Pelopida Scottis, non Duci-
bus conuenit ut praestentur.* As for this,
so for the contrary of this, *Nullus
Cuius est numerandus hostis.* Hatred
in generall is to be redetmed as the
mad-dog of humanitie, It lookes as ill
fauredly as the ragges, and yet his
deedes are more furious, and more
daungerous. Innumerable are the
examples of States, and Citties
burne to Ashes, and obliuion by
these particuler Chimneyes, by
Marius and *Sylla*, the Romaines
state lost her sturrops; by *Caesar*, and
Pompey was cast out of the Saddle.
Heere factions (the Plaguesores of a

common wealth haue their originall, which if they kill not, yet at the best are so ill, as to make all the humours gathered about this infection to feede the infection, and to runne out their force at one head. It was numbred among *Scipios* capitall crimes his not inuiting his *Collega Murrinus* to the feast he made at his dedication of the Temple of *Hercules*: and rightly, for though our weaknesse cannot re- straine this naturall vnnaturall affection, yet should it be so limmed, as to spend the whole force priuately, and in publike matters to thinke onely of louing, and labouring for our country.

The danger of letting in one of these affections (though the disturbance of all often happens by this one) is not all, for that opens the gate of others: affection lets in partialitie, Partiallity procures hate, Hate murder; the conscience thus stained

feels.

Of Covetousnes.

sees not other spottes, and then disdain, and pride, and covetousnesse are accounted veniall, and petty-trespases.

This covetousnesse made *Licorgus* Iron money of little value, and of great bignesse, this covetousnes brings a popular famine, and private surfet, this sponge sucketh dry the commerce of societies, from whence have popular mutinies received either colour or truth, but from the oppression of the mighty? life is given by the giver of life to none so vnequally, as it shall bee a paine to live: neither riches to any, by them to suppress, and make slaves of their countrymen who seeth vnpartially the life of bleare-eyde misery already possessed of more then his life is able to mannage, sinking life, a shippe over-ballasted in the midst of the Ocean, and yet drye and thirstie, and would not with the

Part overburthened with a few ta-
lents cast away his disquietnesse, and
shame? *Themistacles* Actions makes a
braue distinction betweene a man in-
nobled by the iunloyment of a great
place, and a life dedicated to it selfe
such a one was with him, when pas-
sing by the windfall of a great bick-
ering, he espied a dead body richly a-
dorned, he passed by, but called to his
companion, *Tolle hac inquit, non enim*
tu Themistacles es: He could not stoope
so lowe, as to gather gold out of
bloud, and durt: but he stoopes lower
that pluckes it from the liuing: these
carcases had no neede, yet *Themis-*
tacles refrained for his owne sake, be-
cause he was *Themistacles*, but from
the liuing, it is a double Theft, rob-
bing himselfe of honour, the other of
the meanes of life. With couetousnesse
goeth pride, and melts couetous-
nesse, hee drawes his vnmeasurable
store, into a meditation of his store
and

Of Counsaile.

and drinketh, which digested, turnes
all into pridefull humour which loues
admiration, and procures laughter,
lookes in the glasse for beaunies, and
in the meane time is collied on the
backe with scoffes and reproches. It is
nowhere safe, for if about derision, it
is surpris'd by secret conspiracies.
What daunger is there to which this
affection is not subiect? If hee be a
Prince, it ruines the loue of his peo-
ple, and their feare onely is left, which
spured by pride, turnes into despera-
tion, and endes with the life of eyther
Prince or subiects. If he be a States-
man, he drawes the power both of
Prince and subiect vpon him, making
the Prince jealous, the subiects cruell.
If it be a free state, (it resembled
tyranny, and is most hatefull, *Pars in
Ciuitate parentum, quam Imp rantium
amplior est*) he cannot liue. Generally
for all those things, which looking
pleasinglie vpon vs may procure pride?
let

let vs allaye it with thinking of our errors and our infirmities, which is all mortall men farr surpass the number of his good deedes. If commendations follow vs, let vs say like *Pulcher* that killed *Cain*, *Deus hoc, manusque mea perpetravit*. These beaten backe, inuite their contraries, and as these ouerwhelme their possessor with daungers and reproches: so doe these vertues or the contrary crowne their intertainer with safety and praise. Who vndertakes to stee in the Barke of gouernment, must not end with the theoricall part of knowledge, but must continually imploy himselfe in shunning or repairing the ruines or threatenings of rockes and tempestes, and showldes.

*Accorre altri a' lle porte, altri alle mura,
Il Re va interno, el tutto vede, & cura.*

If outwarde inuasions busie not a States-man, the diseases of peace will im-

Of Counsaile.

inploye him: every waye must his
fight bee cast, every waye must his
thoughts trauaile in discoueries, and
if there be a time of rest, it must not
be of idlenesse, for his precepts to his
countrymen must prohibite that, and
to incline to actions by himselfe,
thought vnlawfull; slaunders his go-
uernment with weakenesse and fol-
lye.

*Neque Poeta bonus est, qui prater nu-
meros canit, neque qui prater leges indul-
get, bonus Magistratus.* So must all
his actions be gouerned, that his ex-
ample may bee a liuing lawe, and
those dead ones speake no more then
he performeth.

Hee must moderate all his actions,
and drawe euen his lightest affaires
into a lawfull circular course. *Nam
non tantum dictorum publici, & factorum
ab iis, qui rem publicam gerunt, reposu-
tur rationes, verum etiam eorum subditi,*

inquit, ludicra, & seria Alia. When a happinesse and a freedome of minde is it to be able with the *Taburne Drusus*, whose house partly laye open to the sight of his neighbours, when being offered by a workman for five Talents to haue it closed, he offered ten to haue it laide open to the view of all eyes, that the worlde might see his whole life, & that vice might be driuen from that flattery to thinke others doe as ill, but not knowne, because concealed. Thus counsaile saith to me, and I beleue her, thinking (though with the mist of knowledge vnexperienced) that shee speakes truly. That I am a man, I am bound to doe something; that a Christian, some thing not ill: so I thinke of this, in respect of my purpose, not in my purposes performance. It is called madnesse to talke to ones selfe, and meditation goeth with so fainte a presse in my braine, that it is soone wiped out. I write therefore to my

Of Sorrowe.

my selfe, and my selfe proffites by my writing: If a strange eye carryes it to a strangers iudgement, and he proffits not by it, I am not sorry nor displeased, for I meant it onely to my selfe.

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Of Sorrowe.

THe most acceptable blessing that euer I had, was a Sonne, in whose time of growing meeete to see the worlde, I examined often how to fit my selfe for his approache. I durst not but smile, and seeme ioyfull, for feare of a Mid-wifes censure, with whome Dame Nature beeing also a Gossip, conspired to make me ioyfull: I was indeed; but yet reason taught me, that extremities tolle the life of man in vncertainties, and ioye immoderately swallowed, sursets, & the surset turnes into sorrowe. Thus haue I determined

of all things here, being halfe a Per
rbenian concerning these Terrene bu
sineses, in my opinion holding opin
on the mother of ioye and sorrowe.
What is mortall, is mutable, and our
ioyes here, often yeelde their place to
sorrow, and sorrow to ioy.

*Fortem hic nunc latam ducit, quandoque
malignam.*

Why then doe we determine these
pricelesse things, at so inconsiderable
a rate as to disturbe the whole life,
and craze the body for these mutabi
lities? how farre doth a farmers polli
cie exceede all other politikes? what
doth he with a farme that he holdes
from yeare to yeare, but make his vse
of it, and drue it? what doth he posses
sing one but for a fewe yeares but the
same? the see-simple, or many lines,
shal perswade him to build, & to hand
some it, and husband it, otherwise hee
conuersts it to a present profit, and
prepares to be gone to morrowe. It is
strange to obserue the wisdom of
men

Of Sorrow.

man, how much good he knowes, and how basely he wleth it: there is hardly a creature borne that is sensible, but is full of principles able to vphold his life in a good & safe estate, did he not leaue that naked, and apply them to baser vses, as taking care for cusses, & for going wool-ward. Who loues colours & buyes them, but inquires if they will hold? and that they will he takes for their best quality, but himselfe neuer blameth, nor pisseth himselfe the lesse, though he changeth & looseth colour and qualitie in every instant. He that neuer knew Tailours measure, & caries his body about for a paterne, yet he wil not buy vntil he hath fitted himselfe, & examined the stuffes continuance: yet he will intertaine giddy affections, buy them, and weare them, though neither fit, nor lasting. Maisters crie out on their seruants if they be idle, and call them vnprofitable: but maisters are bound in straighter hands, to themselves and to their countrey, & yet to both they are
con-

content to be idle and unprofitable.
 Thus in all liues, and in all men, may
 be found preceptible to aduise them,
 but they wilfully, or negligently omit
 the right application. For this we ought
 to sorrow, but we abuse sorrow, and
 grieve for that is nothing worthy.
 Who knows not our naked beginning
 void of strength and reason, to
 defend nakedness? hath time conuinc
 us with reason, and shall wee in the
 strength of that, lament for more im
 mial occasions? what is this but to be
 more insensible, then before we had
 sense? I am sure man would lament,
 and chide, that his companions of the
 earth should excell him in immortali
 tie, his richest blessing: are they made
 fit to accompany his transitoriness, &
 will he yet be sorrowfull and grieue?
 thus passeth the waywardnesse of chil
 dren: Trees haue their spring, and fall,
 yet liue in both, without the torments
 of unmeasurable joy, or sorrow: each
 element

Of Sorrowe.

elementary substance suffers a dissolution, and willingly obeyes nature, she having giuen them a secret instinct to obey their creator, and euen of their owne accord they hasten out to let others in, and are carefull to vpholde the workmanship of her miraculous frame. Why then are we crownd with reason, and are excelled by the reasonlesse creatures? haue wee the Armour of hope to defend vs from dispaire, the stillitory of reasonable discourse shewing vs both the dregs & Quintessence of all things? & in spight of these assistances, & oddes, shall we be ouercome by beastes and trees, and stones?

Cessa, ac respice mala ceterorum,

Teaferes rula latius.

If there be no remedy let vs thus appease our bewaylings, and sorrowes, but rather if I could, I would withstand this effemiuate opinion, with a shield hammered out of resolution. If it bee my onely destiny to bee poore, and

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defor-

Essay. 41.

deformed, can I repeale the decree of the fates with teares? No, no more then trees in Autumne recall the spring with shedding their leaues: if it be the worke of chaunce, I will ouercome chaunce with immouable embracing her enmity. *Sertorius* vsed Fortune brauely in the losse of his eye: others, saith he, leaue their markes & crownes of glory at home for loosing, but I haue mine still on, I weare it, it withers not, I cannot loose it: who likes not this better then bewailings, and teares, he hath vtuned eares, and b'care eyes. I doe not thinke but Fortune wished shee had rather tryed to melt him with smiles, and dandlings, then to haue hardened him with her frownes. Thus may we conuert those things which wee call mishaps into blessings, pulling the sting out of Fortunes taile, and inforcing her to be our seruant. If she powre wealth, and honour, let vs vse them to vphold our honour,

Of Sorrowe.

nour, and profit our countrie; but if she
kick, nettle her againe with despising
her power, making the raine of her af-
flictions washe the secret spots of our
soule; and outwardly be a soyle to our
patience and constancie. Man, if you
will end there, excels not other crea-
tures, but mans preheminencie is gran-
ted him for his discretion, which abu-
sed & defaced by the use, his euidence
gone, his iurisdiction is gone, and his
definition must be, a creature with two
legges made long- wayes. Man know-
eth he is mortall, & that what he hath,
is transitorie: he is vnhappy that is not
armed against the turnings of the
world, with the experience of the tur-
nings of the world.

*Ad cuncta non genuit te Agamemnon
prospera,*

*Atreus, dolendum, & gaudendum nunc tibi,
Es namque mortalis gentis.*

If he know this, and will weepe, is he
not worthy to haue another stand by

and laugh at him? whither can knowledge go but higher? where is she profitable but here? Hee that reads to speake, ends with the commendations of an olde wiues tale: he that reads to applye his reading to his owne life, is wise: he poureth oyle into the lamp that will giue him light, the other squashes it without supplying it, *Anaxagoras* made good vse of his Philosophie, when his sonnes death assaulted him, *Sciobam vultis aliam me gemitisse sita.*

- To know himselfe, and the appurtenances to himselfe is the vse of knowledge, and this knowledge vnmaskes his eyes, & shewes him wonders in himselfe, he becomes in this like vnto God.

*Est nosce tei sum, non quide ampla digne,
Sed tanta res, solus quam non ita sapient.*

- To know himselfe, is to know before hand what may happen to himselfe, so shall he in despiight of the apparitions of the worlde, stand vnmoueable: so shall he not be cosined by expectation.

Of Sorrowe.

so shall he not be seduced to thinke her
ouerthrow his, but catch the Poets de-
scription and crowne himselfe with it;
*Virtute praeclusus, & sapientis est viri,
Non in rebus duris in Diuos fremere.*

This life is like a continuall battaile,
and yet in battailes men are prepared
better to indure what may happen:
the losse of a friend there, is not his
life, but of honour, this is accounted
losse, and lamented, not that: He that
dyes in a ranke strikes not his next
neighbour with terror, nor dooth he
thinke death calles him, though he be
at his elbow, an ouerthrow they seeke
to recouer by ouerthrowing, not la-
menting, and brauely they make re-
sistance and resolution supplie the
place of all other affections. Thus I
thinke euery morning, I see no sooner
day, but I thinke that light will disco-
uer some assault, and with the Poet;
Mando a cantar la mattutina tromba.

Of Solitarinesse and Company.

How true a principle of vertue is it, that crossing our appetite is the way of vertue? Appetite is the childe of the senses, and senselesse when hee vseth but his parents counsaile: how true a testimonie is this Axiome of our vile inclinations, when it needes not the exception of good desires, for all our desires are naught. Thus hath solitarinesse fallen into knowledge, because speech and reason loue trafficke and exercise, the former of which is yneechoed without company, the last naked, for reason is made forcible by exercise. Societies sweeten the bitterness of life, for life without societie is *Vivere non bene vivere*: the obiection of calamities attending it as well as happinesse, is resisted by the whole vnder-

Of Solitarinesse and company.

derstanding of man, for what knowes he that is not answered with a contrary? that excellent supernaturall blessing of man, his Creator, his God, hath a contrary, the curse, the pitche of his extreame danger, & perill: lower, what goodnesse is without temptations? what happinesse not possible to bee transformed to her contrary? who then seekes shelter in a caue, outwardly imbalmeth his malady which cures, Physick saith he, doth but leasurely cure, it delaies, not ends his wars, for he carries with him a body, which like childrens fancies will wheresoever find sportes, and delights. The life of contemplation at once bearing the functions, and pleasures of the body, makes the body strue for imployment, helps not that it is wholly incompassed, for it makes it the more furious, as when one dissenting element imbraceth another, the stricter his kindnes, the more violent the others rage. Thus holinesse sequestred,

sequestering the bodyes exercise, makes it flie to the meditation of this life, will be glorious, & admirable in the world. He must thinke, and those thoughts come through his body, and there are polluted with vaine-glory, or hipocrisie, or some other such malady incident to this retired course. If from the scorne of the worlde, or the being scorned by the worlde, if from the despaire of not being greatest, we can feede vpon nothing but extremities, and therefore will be least: if from losses, or a feare of loosing, we are not eased of the cares and danger of the world, but rather ingrosse a map of her miseries, and differ from the other life onely in desperation: for we steale the deuouring monsters of dispaire, selfe-loue, disdain, & scorne, into a corner, and there sacrifice ourselues vnto their insatiate appetites, past danger, for hope here cannot hope of rescue, vnknowne diseases beeing diseases vncurable. For secular fortunes,

this

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this cloystered life is not tollerable ; it
resists reason and goodnesse ; which
both ioyne in guiding vs to societie, &
the common good ; which hath neede
of the worst of vs, euen of those whose
handes are their best partes : for execu-
tion sets more a worke then direction.
There is a last time of life, when decre-
pitnesse kills experience, and when age
hath not onely set vp his markes of
triumph, of wrinkles, and gray haire,
but playes the Prologue of death, and
drawes the Curtaine not onely before
our senses, but euen before meditatio ;
It is then time to giue that life leaue
to thinke onely of death, and to pre-
pare for his last iourney. Thus haue
many kings wilfully deposed them-
selues, for which power, & which per-
formance, I thinke they were more
bound to God, then for making them
kings. But a life in the strenght of minde
and body, commits sacriledge to se-
quester it selfe from the world, for he
robbes

for his country is his mother) In a word
 he declines to his worst part, for beastes
 live so, and leaues the imitation of his
 diuineſt father, whose greatneſſe is
 goodneſſe, and whose goodneſſe is ex-
 cellent, because ſtretching the armes
 of his goodneſſe to the imbracing of
 all man kinde, Shall Trees become e-
 quall to men? becomming thus, they
 become equall: Trees haue for their
 — obiect, themſelues, themſelues hath ſo-
 litarineſſe: can the bleſſing of humane
 ſoules looke higher and worthier, and
 — ſhall they crop themſelues lower, and
 match equally thoſe, ouer whom they
 haue ſuperiority? nobility vſeth meane
 fortunes for ſeruants, not companions,
 if it doe, it doth baſely: what doe theſe
 — then that deprue themſelues of great-
 nes to become bare? our preaciouſnes is
 reaſon, reaſons ſeruant is ſpeech, which
 is the meſſenger of reaſon, and reaſons
 meditation: theſe are the cement of
 ſocieties, to beare theſe with ſolitarines
 is to contend with nature for wildome
 who

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who hath abilities, and vseth the not, as
some creatures strength, others hornes
what reckon we them but brutish, and
reasonles? But man hath more excellēt
ornamētes, & the vse of them is society,
and company, which he must imbrace,
it being impious to giue an example
of leauing the world desolate. He must,
so must he eate, and from eating come
suffiers as well as health, from company
corruption, as well as purity: the neigh-
bourhood of these poysons to these
wholsome things I should lament, were
not reason giuen vs to cut them a sun-
der, and to choose wisely: I do not in
this choyce compell, or wish men to
couet thronges or multitudes, to hunt
dry-foote after feasts, and assemblies,
such are to be eschewed, their very līel
& noise without their familiarity, being
daungerous, and offensive. I thinke
Senecaes sentence of his neuer com-
ming among men, but he went home
a worse man then when he came out,
leuel'd at these flockes. But to make
his

his choice of company, to vse speech
 with the able to assure himselfe, & bet-
 ter them (for as Faces differ, so tem-
 peratures, and from their temperatures
 comes variety of reasons) becomes
 wisdom. Euery head begets thoughts
 indifferent, even our Mechanick
 Trades, as well as Artes witnesse it,
 for the lightes of these came not from
 one lampe: our proportions, & casts are
 to little to comprehend the vniuersall
 knowledge of things: therfore one
 helps another with the conference of
 one another: minds traffick like bodies,
 a Hat for a Ruffe, the Shoemaker with
 the Tailour. To become wise, confe-
 rence is the meanes, to become tempe-
 rate, example: we must call out men ex-
 pert in these, and accompany them: we
 are not as the Bee, the sweetenesse of
 whose nature makes things of another
 nature sweete: alas, no: It must be good
 we receiue, and then perhaps we will
 make it better, but if ill, we make it
 worse

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wotse. To be knowne much, to be saluted much, to be in prestes much is not the way of wisdom. Clamours, and salutations distract vs: our senses receive singly, we heare not two tales at once, at once we see but one thing, the Braine loynes, and dilates after. Thus must we use company for conference, and conference to be enriched by seldom happens among multitudes. Except in an Army, and a counsell chamber, I would proportion my number not above five: in these before recited where there are most, ther are blowes, where fewest, wisdom I am not much blowne, nor stirred with the vulgar opinion, and yet I finde an aptnes in my selfe, to eschew their opinion. If I were so great as *Alexander*, to prohibite every man but *Lisippus* to proportion mee, it were well then to go so naked, as to be commonly known, and censured: for did none but the skilfull determine me, I should be sure their reprehension

hienfion were trueth, and I would amend, or prosecute accordingly: but when he that stoopes worse well than my leaning forward, and dwarfs deride them that are not tall, whats better then to auoyde comming within their reach, by priuateneffe? But this leanes to affection, so much priuateneffe is good, as betters an abilitie to become publike. I should not know the Sunne from a petty starre, did he not warme me, and light me, nor finde a distinction betweene worthinesse, and basenesse, did not worthinesse like the Sunne direct basenesse, and spreade it selfe to comfort, and giue life to the darkenesse of ignoraunce. Our eye giues the Sunne circumference but the circle of a head, and our heads circumference differs not much, in their qualities neere a kin: for as the one lightes the steps, the other doth the actions. The Sunne shoves vs where to step, the head wherfore: with their littlenes they

com-

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command the most immense, and monstrous things, with their littleness assist the mightiest, & end so excellently as to haue a care of the common good: the Sun not carrying his Lanthorne for himselfe but for the world, the head not like a limme, or a Sence tending onely that, but the whole bodyes preservation is his care. How excellent would the Emperour Titus haue beene, had hee beene so blessed as to haue knowne diuinitie, that in his naturall inclination, and Morall vnderstanding suffered not time to slide away without the memory of some good deedes, nor a daye? how rigorously do these dayes of his, looke vpon our dayes where at the very last day to dispose some thinges to a good vse is wondered at, but company was my Argument, not whether the vse of company, and all thinges else shoulde tend. So well haue Tailours handled them-

themselves, as we will draw from them
the censure of men, by his clothes we
thinke to make a cōiecture come neare
trueth, if not by them by his compani-
ons vndoubtedly we may, for

*Dulce quidam dulci se adiunxit am-
a-que amatis.*

*Ac e petinde acri accessit, falsum quoque
falso.*

He dyed not long since, that held it
an excellent testimony of wisdom
to keep no vnprofitable seruant, coun-
ting them vnprofitable that eate with-
out bringing in, it paide his opinion
itchily, for he dyed rich. If this proue so
well, and prouing well, ought to be
constantly maintained, how respectiue
ought we to be of our companions?
the former were but the ministers of
of our bodies, but these conuerse
with our mindes, vpon whome by the
helpe of custome they cast either gra-
tes, or deformities. They must be then
able to batter vs: we make choyce of
our

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our dwelling places by the sweetnes
of the Aire, which if ill, we suck in dis-
eases: so if our company ill, vices, and
imperfections. Those that we continue
with, I would haue firme, and good,
honest, and of vnderstanding, for if
their water be a standing poole with-
out a spring, they may be drunke dry,
and then they are Idle, and vnprofi-
table. But for others, let them bring
what they will with them, it is no
matter, sometime to see ill, is not with-
out vse (for ill is goodnesse folly:) I
know behauiour by seeing clownes
mocke behauiour: I know folly by
wisedome, and wisedome by folly,
as small drinke, by strong, strong by
small. Among these, vse the seamans
plummet, sound them, see where their
best lies, and follow that argument:
it is good for both partes, for every
man loues to talke in his own element
and his talking there yeelds most
profit to the hearer. I would heare

E e

speake

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speake no more then would bring on
speache, for silence among strangers is
safe besides. Obseruation loues not to
speake, but to heare, and from obser-
uation comes experience, and wisdom.
To the company and time wee must
lend respect, for high fortunes loue not
to be asked questions by inferiours, but
to heare: If content, it is where the in-
terrogatories may pull out threds of
their owne praises. Age loues it well,
disburthening the memorie of times
past:

*O Nestor Neliade, tu dicito verum,
Arides ubi mortuus armipotens Aga-
memnon,* (uis.

Et Menelaus ubi fuit, Argis an in Achi-

Where wisdom holdes out with
age, and memory hath not vnthriftilly
spent her commings in vpon time, the
conuersation of age is the wisest
booke: of these I haue neuer in my life
seene any comparable to one, for com-
monly they are obstinate and morose,
and

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and their discourse is mingled with as much bad, as good; but contrary is this, having the experience & the wisdom of 80. yeares and vpward, and yet a body more healthfull then many of halfe his yeares, so wise, and so temperate; so able, and so willing to instruct his friends, that I neuer am with him, but I come from him stronger in vnderstanding, then when I went, so doth his aduise moderate my youth, his knowledge melt my ignorance, ending shortly, of him I may truly say;

*Hic omnes pariter venite capiti,
Quos fallax ligat improbis Cateris
Terrenas habitans Libido mentes.
Hic erit nobis requies Laborum,
Hic portus placida manens quiete,
Hic patens vnum miseris Asylum.*

To proffit by company must come from our selues: our questions is the fire which drawes out eyther the quintessence, or the dregges of things. Who with a Trauailer asks what

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—
sporte is most vsed in forraigne countries, whether Hawking, or Hunting, Balloone, or Tennis, pulle but more corruption vpon himselfe.

— *magisque cæcis*

In suis condant animos tenebras.

Who with an Ambassadour, talketh rather of their women, & their attire, the of their natures, force, reuenues, merchandise, & such like, what is his gaine but the marke of an ideot? what his knowledge, but Tailour-like, & light? *Alexander* in his childhood, enterprising the Persian Ambassadours, may instruct the ripest yeeres, at that time his questions tended to the inuading, and conquering the world: for he asked of their hauens, their passages, and distances betweene place, and place, of the power of their king, of his conuersation with his friendes, and his enemies: out of this more certainly, then for the managing of *Bucephalus* might his father haue prophecied, that the

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the confines of macedon were to narrow for him. Me thinks this childhood of *Alexanders* withstandeth the right of fortune to any of his enterprises: for he beganne with wisdom, and was worthy to end with honour. She hath to doe rather with people that have successe in their actions, without being able to produce causes deserving it, like starte vp gentlemen, gentlemen without a pedigree: but for his conquests, his infancie shewed, hee would deceive them, beginning to speake, and to speake wisely almost at an instant. The vse of things makes things worth the vse, and company by the vse is an excellent instructour, and solitarines moderatly taken, makes vs fit for company; our whole life is a warfare, for all things haue cōtraries, though in apparence they oftē looke alike. Goodnes, and good vses come to vs hardly, for vice chalengeth vs as aunciently hers, and resistes vertue with perswasions,

ons, and pleasures, to whome if thou
yeeldest;

*Iacebis extincta, et non ulla memoria
Erit tui.*

But resisting, and resisting vanqui-
shing, what honour, or rewarde is
there, that is not ours? If I should
speake onely of wisdom, were it
not well? but it shall haue more, the
addition of diuine wisdom; of a
wisdom able to gather the best
fruites of the worlde, without bee-
ing corrupted by the world: of a wis-
dome defending the conscience from
woundes and spottes: of a wisdom
before whome vanitie shall vanishe,
and the apparitions of Pompe, and
glittering Pride, shall bee seene in
their right natures ridiculous, and ab-
horminable: of a wisdom that bee-
ing a Riuer belonging to the Ocean
of wisdom, to that Ocean shall a-
gaine yeelde her streames: she shall
yeelde with ioye, not with feare, but

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a louing feare, and hauing performed
the circle of nature, shall rest in the
Center of eternall perfection.

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[T troubles mee not to see the light
professions of Dauncers and Tum-
blers cast their behauiours & bodies in-
to vnused formes, nor to heare tooth-
drawers, or Rat-catchers, sweare
themselues the best in the worlde in
their professions: I knewe this be-
fore, vpon the sight of his Banner I
knew him guilty, and it is not amisse:
when nature made mindes conforma-
ble to their fortunes, there was about
none of the least, nor worst of her mis-
teries. But nobility, and professours of
noble actions, how crooked and de-
formed make they their mindes, with

Ec 4.

rank-

rancking with these bond men of their
 sences? I know we are the sonnes of a
 fallen father, but mercy hath helped us
 vp againe, and though we be original-
 lie sinfull, we may be eternally happy:
 we need not still buy Apples, we payed
 too dearely already for that purchase.
 But as a drunken night makes a misbe-
 morning; so are our knowledges still
 taking one thing for another, and in-
 quiring what will looke faire, not what
 will last. Can we see, and yet do we not
 see, that vanity is nothing but like a
 single guilt, which a shower transfor-
 meth to dust or rust? making shift like
 dauncers, that deuise changes in their
 daunces, calling them by another
 name, because the singles or the dou-
 bles differ. Vanity in factions is the ve-
 ry Index of vanity, for all that she doth,
 is but with her rotten body to put on a
 new forme. I account them more
 daungerously ill that are drunke with
 vanitie, then those with wine: for a
 morning

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morning makes one him selfe, but the
other is hardly ransomed with yeares,
but is euer staggering, and falling, ey-
ther in his words, cloathes, or actions.
Here am I fallen into a bottomlesse
pit, indeed past eyther the nature of an
Essay, or my writing, which agree in a
short touching of things, rather then
in an histories constancie, I baite rather
then dwell in the; but this anatomized
will make Folio volumes looke lesse
then Primmers. Pull man from vanity,
and he is like Birdes that are nothing
but Feathers. The incomprehensible
soule of Heauen, of whom we are but
drops, yet that we came from him, we
hold that preciousnesse, that sodainely
our mindes can drawe the picture of
the bodyes passages, and so fruitfully
as to runne diuision vpon it: then is it
possible to ouertake Vanitie spurred by
the minde, since horse and rider runne
so fast, so quicke, and so farre? A little
though I wil follow it to the descrying
these

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these three, wordes, clothes, and actions, the depth of which I would be loth to bee able to reach, for I should then be accessary to too much vanity. Some I haue, which beeing a kin to more, bringes me acquainted with more. I haue tasted of more then I haue digested: for at twenty yeares old, I vomited a great deale that I drunke at 19. and some new I haue, of which this Essay is part.

Of wordes first: for it is one of the first things we do, they are but the Lacksies of reason of which, to send more then will performe the busines is superfluous, me thinkes, an *esse videatur* at the close of a period, is as nice as a Tumbler ending his trickes with a caper: and *Tullus Venit, imo in senatum venit*, moues me no more against *Caroline* then the first *Venit*. Me thinkes, this same rethorick the child of words, is but as a pickled Herring to bring on drinke, for his diuisions and repetitions

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tions are for nothing but to bring his memory acquainted with his tongue, and to make three works of one. How shall a man hope to come to an end of their workes, when he cannot with two breathes saile through a Period, and is sometimes grauelled in a *Parentthesis*? I wonder how *Cicero* got the people of Rome tyed so fast to his tongue, for which his matter, no better then his stile, hee shoulde not perswade mee to looke vpon him? I make as great difference betweene *Tacitus*, *Senecaes* stile, and his, as musitions betweene *Trenchmore*, and and *Lachryma*. Me thinkes the braine should daunce a jigge at the hearing a *Tullian* sound, and sit in counsaile when it heares the other.

But his matter is substantiall, and honest, and though hee bee betrayed among *Pedauntes*, and *Boyes* (which hee may thanke his Style for) yet hee is meetes for
greater

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greater persons, and sounder iudgements. But eloquence (as we take eloquence) it is of no vse, but among such eares as call a Bag-pipe musick, it fittes them, and among them must be vsed; but among wisemen, it is to distrust their vnderstandings, loosing time in repetitions, and Tautologies. The verue of things is not in their bignesse, but quality, and so of reason which wrapped in a few words hath the best ring. Those which are subiect to this prodigalitie, they should helpe themselves, as stutters, by learning to sing, so these by making verses, whose number tyes vp wordes, and giues reason libertie, carrying reason leuell to the soule, and giuing a reporte out of the mouth, as Gun-powder from Ordinance. This disease of wordes let in by Cicero, was not long after letten out: for Augustus following almost in the fune of the shower, was faine to arme himselfe with writing all he meant to speake,

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speake, seriously, even his speeches to his wife, which was painfull and dangerous: for if the women had beene ledde by his example, the worlde sure at this day had beene inhabited by nothing but papers: yet he durst not doe otherwise, least *Plus, mir usue loqueretur ex tempore*, which cannot choose but happen to a tongue that runnes proud after wordes. But they are worse that send messengers without an errand, that speake, and yet gelde their speech of meaning, like a foulded sheete of paper without any infoulding. Thus I haue heard speech cast out of a mouth worse then riddles, which neither speaker nor hearer could interpret. In the same file are Proverb-mongers, whose throates are worne like roade-ways, with little saide is soone amended: It is no halting before a Cripple, and such like: when I heare one of these I looke for his drye nurse, for from her armes he plucked this language. I haue liked
my

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my patience as much for inducing these trialls, as for any of her sufferings: for what can be more contrary to tunable eares, then to heare this most excellent instrument abused, and to heare ignoraunce clap the aire with his breath? his lippes opening like a purse without money, and his tongue like a Fencer before a Pageaunt stirring, not striking: of whom when all is finished may be said.

Nemo tibi dicit dictis quis deniq, Finis

The tongue is the key of the mind, the minde the casket, holding all our riches to discover which ordinarily, is to make another key besides his owne to commaunde your owne, which makes yours, anothers. To discover bright things so often, as may bee called wearing them, soiles them: but to discover all you have, and that all shall proue nothing, is the most miserable: so doth the mediocritye be-

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betweene too much speach , and silence fit both wise-men, and fooles, for the ones ware is to good, the others to bad.

¶ Mee thinkes, this same vanity of clothes hath done vertue wrong, for wee discry great men as much by their clothes, as actions, which is very improper: for we allow not houses by their plaistering, and gaynesse, but by their roomes, and conueniency. Hath it not also weakened our best force, and made vs call in outward helpes? for not of our heads, but of our Tailours wee aske aide, where power languisheth with entertaining these baudes of pleasure, seditiō comes in, for when pouerty findes her endles labours end with powring her gaines into excesse, mutinie counsailes want against this too much plenty: Thus to these miserable ones speakes a seditious fellow in the *Florentine* state, strip vs all naked (saith he) and

„ and you shall perceiue no difference,
 „ cloathe vs with their garments, & we
 „ with ours, & doubtlesse we shall looke
 „ like noblemen, they looke like vassalls,
 „ for it is onely pouerty, and riches that
 „ makes the disparity bewee ne vs. It is
 the lustre of greatnesse, & yet the most
 dangerous: dangerous, for it feedes
 enuy, dangerous, for it makes vs va-
 apt for any other estate, to which mor-
 talitie being euer subiect should neuer
 be vnfit to entertaine it. *Clæopatra*
 miserie looked much more defor-
 med, because mens memoryes could
 ioyne her present state, to the state she
 put vpon her when she would resem-
 ble the Goddess *Isis*: it is like a face
 vsed to lookethrough a ruffe, whē put
 in a falling band lookes as if looking
 through a halter. But this is a com-
 mon curse vpon greatnesse, that it
 can nothing so well defend it selfe
 from misfortune, as misfortune from
 fortunate: to become great of little
 indures

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indures much better, then to become
little of great. I cannot thinke it a law-
full excuse, to say, the minde stil aimes
vpward: no, the minde of vertue is
still it selfe, and is it selfe, let fortunes
Arithmeticke be either adding, or sub-
tracting: shee can ioyne no more
earth to her then the body, and rather
would she be rid of that, then receiue
more. It is disputable, whether these
robes of greatnesse should at all bee
allowed, but to be in them alwayes,
without question is disallowed. There
are some that can see, and not iudge,
know these, it is necessary for greatnes
to show them somewhat which they
may vnderstand. Now for the light
changes of attire, me thinkes they goe
like a singing catch, some are begin-
ning when others are ending, others
in the midst when another begins
again. Let another bee absent from
this mint, and without the discipline of
a Tailor but a few monthes, and at his

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next appearance his friends shall not knowe whether hee bee a man, or a Ghost of times past, or a spirite moving a Westminster Statue. The money-maisters haue not ingrossed all vanitye, though they haue money, for these people haue a change where to bee out of fashion is to be banquerupt, and as the ones billes are protested, so the others discretion. This is not to haue a head, but a hat buttond vp on the side: It is no matter what soule, is a body in fashion, of which though I doe despise it enough, yet I wishe it no other mischief then the Painters Shoppe, where a picture of seauen yeares since, lookes more like an Anticke Dauncer, than a man. But thus shall I be, if I speake more of them, for I drawe them, and Time drawes them out of fashion, and they if I laye any more holde on them, drawe me.

But now the motions of man, by
rea-

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reason of his reason called Actions, what an Eclipse doe they suffer with vanities darke bodye getting betwene them, and the clearenesse of reason? what see wee almost performed? How neerely soeuer resembling vertue, which more deeplye examined would not prooue vanity? even Diuinitie is not free, for Hypocrisie killes many actions, which without hypocrisie would be vertues; but I will leaue this office to Diuines, whose sightes can better discover the inuisible walkings of professours of good-dooing ill. In secular professions, I hardly see euen the grauest goe without touching vanity, performing as much for ostētations sake, as for vertues, the obseruation of which hath made me so incredulous, as I beleue light actions, no more thē I do words: be that protests he loues his country, & in some adventure of his purse and paines, shoves it, I am neuer the more

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mooued to extoll him : but when in a breache he defends his countrie, when he calleth the forces of his scattered countrimen shattered by Fortune, and so out of hope, as his action may be called the dying with his Countrey ; I will begin then to trust him : or if like the keeper of a Forte in the olde Florentine dissentions, who being besieged, and his Castle fired, threwe his owne children into the flame, willing them to take those giftes of Fortune, but for his honour, he held that in his brest, which no stocke of fortune should ouerthrowe, nor fire melte, Were there not such men to inrich Histories, how idle a thing were a Historie ? for who is not mooued to followe this honorable patterne ? his children were not more inflamed with the fire, then the vertuous reader, mee thinks, should be with his throwing them in the fier : now may we sweare he loued his countrie, and honour, and
from

Of Vanitie.

from him may distinguish betweene the louers of Fame and Vertue : for Fames seruantes loue commendations, but with all they loue to heare it themselves : the other thinkes of vertue not of Life . It needes no wonder though their valures differ, that imploy them for fame , from those for vertue . Were I the seruant of Fame, it should be my case , for her rewardes are faine and leane : the fire nourishing valour, comes from no outward thing, but from the sweetnesse of the meditation of vertue: but Fame thinks not on that, but lookes who seeth her, and dooth worse then louers , that drawe their vigour from their Mistresse eyes.

Vertue hath Fame , though vertue workes not for fame , which mee thinkes is an excellent testimonie of the diuine goodnesse , when not onelie his , and humaine lawes teache it, but euen from the example of our

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familiars may be read good and bad. Thus prevailed *Benedetto Albini* banished by the *Florentines*, for after his death they confessed their errour, and fetched home his bones, buying them with solemne pompe, and honour, whome being aliue they had persecuted with slander and reproache. In matters of pollicie, vanitie beares no lesse swaye, when from the force of rules and institutions, they thinke to maintaine states. Policie conducted by vertue, I thinke the life of Government, without which a common-wealth can no more liue, then a bodie without a soule: but policie (as it is commonly taken and vsed) is no more certaine nor profitable; then a Farmers drawing all his Councell from a Kalender.

It raines, of which Philosophy will say, the sunnes drawing vp of moisture from the earth is the cause: alas, this is the last cause, but the cause of causes

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causes we vnderstand not. Tracke by Philosophie the most impotent naturall thing, for some discentes you may go with it, but the ende is, you must leaue it, attributing it to the intelligences, and to the first cause past the ability of our meditations strength; for wee are yet humaine, they meeetlie diuine.

As this, so this pollicie is coniecturall, and vncertaine, full of perill, neuer safe. Of men of this kinde, *Ceser Borgia* is a fitte example, in whome was as much wicked wisdom, as I thinke cuer in anye, with which hee fared like a Cock-boate in a storme, now alofte, now suncke, and still in his desseignes, rather increased in his sinnes, then in his power: at last when hee meant one that should not haue assisted his rising, hee killed the supporter of his heighth.

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Hee that will with naturall accidents
seeke to diminishe the diuine hand in
this worke, doth impiously, and is in
the waye of Atheisme: for it is ma-
nifest, God meant to punish, and to
teache in this example, that hee did
it rather by his ministers, then imme-
diately, explaining his diuine wise-
dome, which inforced them to runne
into their owne plots laide for others.
Not onely dooth heauen detest this
course, but euen among men it is
vaine: though the strength of a state
may be knowne, their vse lyes hidden.
Euery daye doth the witte of industrie
inlarge it selfe, and deuise vses of
things, which without the spirit of
Prophecie, or chaunce, may be with-
out his rules, and then who seeth him
not apt to fall into the worst errors?
Thus hath Artillery put the auncient
Romaine and Graecian Histories out
of fashion in many things: thus hath
the experience of their times, and
the

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the witte of these, changed almost the whole body of gouernment. Who heareth of *Lycingus* common-wealth not skilled in Antiquities, and beleeues it not rather a thing thought, then done? Doubtlesse the witte of man is too excellent a thing to bee caught in a snare which hee seeth lye before him; he goeth not alwayes one waye: though lawes can fadome the driftes of vice, yet those of wisdomes, this pollicie cannot, for it is vpwarde, euen to heaven is her flight; the other earthly and visible. But I may in this offende, like some confutours that haue ended their paines with making their cause worse. This paper is yet in my handes, but in whose it may be, I knowe not: and howsoever I meane, others not meaning well, may make helpe their ill. It must be God, that in these and all other things must helpe vs, wee are no other then his instrumentes: when we vndertake to
be

bee handes, we sin in presumption: vnder his conduct things come to a conclusion. Those that prosper for a while without his counsaile, and direction, they are but the Instruments of his scourge, and prosper no longer then while they are in their executioners office, we go blindfold without the Sunne, can we then go without his licence that made the Sunne? Wee are to impotent to stand without a supporter, our actions rest in doubt, and our discourse cannot resolve them, but euer wee shall thinke *La rareté nous togli L'occasion, la celerité le force.* I account in this list all that account their countrey vngratefull, or that repine at her commaundementes: shee cannot bee, for thou art for her vse, and if thou bee'st vnprofitable, with iustice shee may put thee away. Wee must not thinke shee can doe vniustlye, it is Arrogancy, and partiality

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uality, to compare thy knowledge with hers: our soules are for heauen, our bodyes for our Countrey, and that excellent Issue of heauen, is destinated to no worke vpon the earth, but to vphould this our common mother.

How may wee blush that are overcome by heathens and yet haue the oddes of diuinity? by them, that knew vertues preciousnesse onely in fame, when wee know shee is currant in the worlde of worldes? this hath come from an opinion that their ignorance produced valour, but this opinion is as full of sinne as follye. Is valour prohibited because murder, and selfe murther is prohibited? the building cannot stand where the foundation is false: they faile in the definition of fortitude, which is (as all other single vertues are) but the colour of the substanciall body of vertue, which

which when cast vpon another substance is not vertue, though like vertue. These hold that fortitude hath runne her perfectest course when she hath passed the gates of death, nor fortitude indures stronger assaults then death. But were it so: Is he that comes neare death valiant? why then, hang *Trophies* over the gallowes; the cause, the cause must in all things tell whole child the effect is. He that fights with fury is not valiant, but he that lendes iustice force. *Cato* dyed in as fit a time to make his death looke nobly, as could be, and at the fittest course of naturall reason, it will seeme good reason, not to out liue his countries liberty: but had it not beene more compassionately done of him, to haue accompanied his country in misery? had it not beene more wisely done to haue retriued hope, and so haue watch'd time, when happily by opportunity hee might haue ransomed his coun-

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country? I account not his valour, no more then he that winks at the blow of death, the one hiding his eyes because he would not see death, the other seeking death because he would not feele misery. *Cato* is not held by mee a patterne of fortitude, hee helped not his country by his death: if to dare dye you thinke so excellent, the women among the Romans could doe it as well as he: because it is prohibited, we like it, because contrary to our selfe-louing mindes we admire it, & in that respect, (were it not against diuinity) I should allowe of it; for he comes nearest vertue that throwes against the bias of his affections *Camillus* (whom I once mentioned) was a patterne of fortitude: so was among the Gracians *Pelopidas* and his companions, who plotted, and effected the overthrow of tyranny with the aduenture of their liues, yet killed not themselves because their country was oppressed by

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by a tirant. Fortitude, (take her in her vttermoſt boundes) incircleth the overcoming Paſſions, the bearing the aſſaults of the world, ſhe goeth even into the confines of temperance, for to curbe appetite, mee thinkes, is fortitude: but bind her now to her managing peril, and to the ſeruing her common wealth, to make her herſelfe, there muſt be in her preſence, reaſon, profit, and iuſtice. Reaſon in the plotting, profit in the obtaining, iuſtice in the uſe: for without theſe, it is a beſtiall daring, not fortitude.

Now to my compariſon of the valour of thoſe times with this of Chriſtianity: can his reaſon be ſo exact, that knowes not from whence his reaſon comes (for their wiſeſt did but geſſe at the immortality of the ſoule) as his that doth continually cōuerſe with his ſoule? for ſo ought Chriſtians, Or ſhall his profit, that lookes no farther then
the

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the body, bee compared to him that profits both soule, and body? And for iustice, what vnderstanding wil prefer humane lawes (whose end is but profit) to diuine iustice, whose end is vertue? who seeth not now (that will see) times past had not the way of fortitude? for their best were but shadows: neither had they that cause, for fortitude at that time was not known. They durst die, but wee know how to vse death: they durst aduenture but we know how to profit by aduenturing: then it is Idlenes, that hath founded this opinion, for if we wil do wel, none euer knew better how, neuer had any better cause, for we are certaine of our reward. Of the repinings, & vpbraidings of a man reiected by his countrie, I should speake a little more: how contrary it is to right, and vertue, for thy body is thy countrie, and thy soule ought to follow vertue: dooth thy soule consent to thy bodies rebel-

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rebellious thoughtes? both body and soule forsake right, and vertue, for thy soule maintaines wrong, & so looseth vertue, thy body doth wrong, and so looseth right. In this, both the Grecian, and Romane common wealtns brought forth many more faithfull, the repetition of whome, those eyes that haue seene historye, can as redily produce as I, whom I will therefore omit, and saue that labour. Onely thus: to vpbraide our country with our good desertes, is to aske reward at the worldes handes, not at vertues: our all, is not all: wee are bound to doe for it: but our best shall be called well, because our vttermoſt. Not to professie much, but to vse it well is the way of felicitie, and then doth our body not hurt our soule, when it is content to imploy his force to blowe the fire, while shee is extracting the quintessence of things. For the lighter performance of men, how drunkenly,
doth

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doth vanity make every thing that comes from them, looke? one gildes himselfe with hauing much, looks big, doubtles not of himselfe, speakes peremptorily, when asked for his warrant, he throwes out the big-swolne wordes, of a 1000 pound a yeare: not from his wit, but reuenew drawes he the strength of his ability, it is scene, & allowed by custome (to the terrour of wisdom) that from that 1000 pound a yeare are ferch'd all vertues, he shall bee honest, temperate, wise, valiant, learned, for he hath a thousand pound a yeare: who seeth not here a conspiracie betweene ignorance, and adulation to confound knowledge, and vertue? for neuer was there yet so vnchast and poore a vertue, as to be corrupted by earth? Did they know rather how much vertue hates the borrowing the gay clothes of riches, and withall how feeble, and worthlesse creatures they are, that painte themselues with these

Gg

out.

Essay. 45.

outward things, certainly they would change their vanitye into desperation.

These haue a soule in which restes so many graces as passeth the deciphering of man, yet these not knowing their soule, liue, fetching contentment from the grosse pouerty of earth: how is hee faine to borrowe company? to tunc that company to his ignorance? to warne them from speaking wisely? for his mother tongue hee vnderstands not, if imployed in any graue subject.

In the midst of these, what doth he but feede vpon himselfe? for he loues life, and yet weares out Time, the stuffe that life is made of. But wantes hee Company? or doth it raine? or are not sportes ready? he gapes, hee rumbles, he cryes out of solitarines, he sympathizeth with the raine, & clotheth his life. Who not guiltye, and at this sight doth not laugh to goe with the

Of Vanitie.

weather? surely had the Romanes had
any of this kinde, they would have
cooped them vp among their Birdes
vsed for Augurie. There are in man
yet many things that might be made
vertues, for his glimmering is a kin
to the sight of our first father before
his fall: The breath that was once
breathed into him (though corrupted)
yet is not wholy taken away: ex-
cept vanitie still makes vs fall, wee
may yet rise to diuine heigh: to de-
fend which poison, contemplation
and studie are excellent Antidotes: for
I thinke with *Plato*, that learning is
to the soule but *Recordatio*: for by
learning we may recouer parte of the
knowledge, which our first father lost,
though no more neere that perfecti-
on, then our vertue is neare his first
goodnesse.

I haue done writing of vanitie, I
would I could haue done with her
in all kinde of things: A but wishes

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are the shaftes of Vanity. Reader, if thou thinkest I haue beene too long, for all that, be not angrie, for perhaps thou art partly the cause.

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Of Vaine-glory.

ZEale, and Contemplation, haue likened the earth to a Theater, humane natures to Actors, whose partes deliuered, they deliuer their stage to the next, witnessing by this, the shortnesse of mortalitie. Let me lengthen this suite made for the worlde, and resemble our knowledges to a common Plaiers; who gets his part by hart without the knowledge of his heart, speaking not vnderstanding. Who beleeues me not, let him beholde my subject, whose sight bleared with folly, neuer sawe, nor euer shall see the light of knowledge. Alas mans glory is vaine-glory.

Of Vaine-glorie.

glory: what more ougly, and absurde
portraiture can the thoughts & tounge
(which are the colours and penfill of
man) decipher? for this flatters pouer-
ty, and calles it ritch: wrinckles, and
deformities, beautifull, and well for-
med: ignorance knowledge: Blacke,
white: the names of all, these good,
free attributeth to himselfe, when if
drawne to the life, she is poore, wrinck-
led, deformed, ignorant, and black. O
double vnhappinesse: not to be able
to helpe it with knowing it: o vnre-
couerable disease, that is without fee-
ling the disease. The best doth best,
when he accuseth his owne vnworthi-
nesse, like *Cæsars* souldiour, whose va-
lour beeing such as to be commended
by *Cæsar*, yet asked pardon, & wept for
the losse of some one souldierly habi-
lement: he sawe himselfe truely, and
tooke knowledge of his faulte without
partiallity. Euen the best part of man
receiues life frō the affections of man,

which like affections do not alwayes
see directiv but came often with an
vndirected vehemency. Mans valour
is first a daring, afterwarde experience,
and reason refines it, and makes
it valour. It is not valour at the first;
for we haue no vertue originally pure,
and vncorrupt. Reason at the first is but
sence, and sence afterwarde makes
reaso: for our knowledge here is earth-
ly, what aboue earth, wee compre-
hend by faith, or suppositiō. How then
do we runne by error to knowledge?
so that our Audit vnpartially reckned,
he that doth best did ill before he did
better, and hath the History of the
life stuffed with as many imputations,
as actions well ended. who now de-
liberating will either obscurely force
commendations from his compani-
ons, or more impudently made will
crowne himselfe with desertes, since
reckning with himselfe, except per-
sed by flattery hee shall finde himselfe

indeb-

Of Vaine-glorie.

indebted to his country, and to nature? Ineede not mention the Author of his countrey, and nature, since these more feeble and mortall considerations will overthrow him. Yet nothing is more common, and in fashion with the worlde, then either to draw modesty to betray, hettselfe to flattery, or if not understood, to make themselves musicke, with beating the trumpet of their owne commendations. How haue my cares persecuted my whole body with dispersing the tedious relations of these creatures? How haue I heard some brag-garts not souldiers, discoursing their perils, ingrosse the actions of whole armies all to themselves? None haue bene mentioned but themselves, they were generally & souldiers, plotters and executor, it hath ended with their woundes, their victories. What could chaunce to discrette cares more offensive? not Ribaldry to I. Virginia,

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Thus in all liues, and in the best most common: thus States-men, imployment, Lawyers, Clients, Schollers inuincible in arguing, profound in knowledge: how haue mechanicke trades robde these noble professions? they say, iudge of mee by my worke, so should these say by their actions: True worthinesse hauing heard these fellowes with the large particulars, would ende with the Athenian Architect, I can doe what these haue saide: thus dooth true Vertue, acting matters for Chronicles, not recording her owne Actions.

Let vs thinke then of vaine-glorye as it deserueth, and not of the name but nature, not with a disallowance in generall, but particularly applying it, disallowe so much of our selfe as is infected with it. I will begin, whose name beeing lately diuulged may be suspected of the sicknesse: I disauowe it, and that I am so, I protest by the

Genius

Of Vaine-glorie.

Genius of Contemplation, was contrarie to my intendiment: but I durst not then suppress it, *Nam spreta exoleuit*, nor now say more, for feare my use of modestie, may be thought the abuse: yet thus much more, to whose hands so euer these come, let them charitably beleue, I desire more to doe my countrie good, then to bee paid for it, for I haue my hyre from another place. I meane well, and speake honestly, and I will bee as carefull to liue well, for;

Dicentis Inducunt mores non dicta.

But to leaue this by arrand: necessitie may inforce vs to speake like vaine-glorie, but that it is necessitie cleares vs. Suspicion of a crime allows vs to shewe our innocencie, when wronged by our Ingratefull Countrie, it is lawfull to goe with *Themistocles*, *Quid o beati tumultu-
amini? saepe numero ab isdem beneficia
acci-*

accipientes, et tempestate quidem pressi,
sub eorundem tutelam: æquam sub verba-
rem fugitis, facta autem serenitate, subda-
citis vos, illosque vellitis. I thinke he did
not this more for his owne sake then
for theirs, hee made them a glasse
to behold their inconstant follies in:
It was well done, softnesse in these
cases nourisheth vices, and gives
the giddie multitude wings instead
of legges to flye to mutinies and
dissentions.

When a place of authoritie gives
vs authoritie, and truethe allowes
vs to speake well of ourselues, it
is lawfull to make the subiectes of our
gouernement confident of our vertue
like Nestor.

*Quippe viris ego cum longe melioribus
olim.*

*Versatus sum, quam vos estis: nec ta-
men illi.*

Concilium spreueræ meum.

Of Vaine-glorie.

It is common in the whetstone of the souldiers swordes, the oration of a generall before a battaile to racke their memory, and to make her confesse all the exploites which at any time they haue done: It is common to tell them; how often haue you bene victorious ouer these people your enemies? though a simple Arithmetician might bring them within number.

Plutarcke avowes it to be the manner of *Cyrus* in warres, though in peace there was no man more modest.

The custome of our Attynes in those times seemes to allowe it, wee weare glorious colours, and our heades, and Horses feathers, beautifying this bloody occupation, and giuing the eye leaue to Iudge of a lollye magnificence, and courage. I like *Ansigonus* well, whoe in

a sea battaile bring aduertised that his aduersaries exceeded him in number of Gallies, he asked the reporter, against how many he reckened him: It was brauely said, and illustrated a bold spirite, it was no matter though it wanted modestie, she fittes more ciuill, and and more silent actions. Thus did *Vlysses* in courage the fainting spirites of his companions.

O socii, Ignari certe haud sumus ante morum.

Porro malum hoc maius non est, quam quod Polipbemus.

*Nos in spelunca cepit violenter opaca,
Consilio inde meo tamen, et virtute animaeque.*

Elati sumus.

Gonsaluo the braue purchaser of the kingdome of Naples to the crowne of Aragon spake brauely in a time of daunger. *Desidera tua piu tosto d'hauere ad presente la sua sepoltura vn palmo di sereno piu auanti, che co'l ritirarsi indue-*

Of Vaine-glorie.

*tropoche braccia, allungare la via a cento
anni.* He did wel at that time to cleare
himselſe from the ſuſpition of feare —
which commonly attendes daunger,
and to his ſouldiers he gaue new life,
for their heads being vnable to iudge,
they are directed by their eyes whom
they ſend to diſcouer the behauiour of
their commaunder, which from thence
come, fraught either with hope, or diſ-
paire. I thinke it was neither enuy, nor
vaine glory, that made *Agriſlaus* exa-
mine whether the title of Great, be-
longed more to the king of Perſia,
then to himſelſe, *Non ille me maior eſt,* —
miſi et minor: He was a Philoſopher as
well as a king, acquainted with his
owne ſoule as well as with greatneſſe
which dilated to him, that outwarde
greatnes differed not from gay clothes
which are worne out by time, and in
that time ſubieſt to calualty, but ver-
tue he ſaw to be the foundation, and
the true iudge of greatneſſe. At death

it

it is tollerable, for then the best wee
can doe, is but to bee an example to
the liuing; and to shoue our best
pointes to the worlde, and our worst
to God wrapt in repentance is honest,
and religious; that done, to shoue a
gladnesse of our new guest, like *Pho-*
cion to a fellow that wept at his death,
Heus tu, inquit, quid discis? non amas
mori cum Photione? or like the *Mi-*
lariois conspiratour. *Mors acerba,*
fama perpetua, stabit uetus memoria
facti.

It is a colde thing this same Death;
and must haue some such warme me-
ditation to comforte the stomacke of
the minde, or else it will confound,
and distemper the soule for the bodies
sake. But in an high state, and a state
of tranquillitie, neither Morall ver-
tue, nor discrete pollicie allowes it:
not vertue, which will tell vs, wee
come shorte of the hyre of commen-
dations: not Pollicie, for it layes vs
open

Of Vaine-glorie.

open to Enue , and demonstrates a
made ouer-burthened with his For-
tune.

Not our actions performed with
wisdom and successe, may we cha-
llenge at this time , for their glorie vp-
braides the state , as if vnrecompen-
ced, and ouerdreps our countrymen,
both aduersaries to potent to bee dis-
pised, both losses beyond the gaine of
commendations . God is the giuer of
victory , the performer of all well suc-
ceeding enterprises, giue it to him , to
whome giuen , it produceth safetie,
and accordeth with truth: from thence
let vs share it , attributing parte to the
direction of the state , parte to the va-
lour of our Souldiours, or others nea-
rest to the imployment : to our selfe,
allaying praise with fortune or desti-
nie : thus it is safe , and good , and not
without Fame, which growes by be-
ing suppressed.

Of

Of Essayes, & Bookes

I Hould neither *Plutarches*, nor none
of these auncient short manner of
writings, nor *Montaignes*, nor such of
this latter time to be rightly termed
Essayes, for though they be short, yet
they are strong, and able to endure the
sharpest triall: but mine are Essayes,
who am but newly bound Prentice to
the inquisition of knowledge, and use
these papers as a Painters boy a board,
that is trying to bring his hand and his
fancie acquainted. It is a manner of
writing well befitting yndigested mo-
tions, or a head not knowing his strength
like a circumspect runner trying for a
starte, or providence that tastes before
she buyes: for it is easier to thinke well
then to do well, and so triall to have
handsome dapper conceites runne in-
visibly in a braine, but to put them out,
and then looke vppon them: If they
prooe

Of Essayes and Bookes.

proue nothing but wordes, yet they
breake not promise with the world, for
they say but an Essay, like a Scrivenour
trying his Pen before he ingrosseth his
worke, nor to speake plainly, are they
more to blame then many other that
promise more, for the most that I haue
yet touched, haue millions of wordes
to the bringing forth one reason, and
when a reason is gotten, there is such
borrowing it one of another, that in a
multitude of Bookes, still that conceit,
or some issued out of that appears so
belaboured, and worne, as in the ende
it is good for nothing but for a Pro-
uerbe. When I thinke of the abilities
of man, I promise my selfe much out
of my reading, but it prooues not so,
Time goeth, and I turne leaves, yet still
finde my selfe in the state of igno-
rance, wherefore I haue thought bet-
ter of honesty, then of knowledge;
what I may knowe I will comiete to
that vse, and what I write, I meane so,

Hh

for

for I will choose rather to be an honest man then a good Logitian. There was neuer any yet that layd so fast hold on me, that she might iustly call mee her seruant. I neuer knew them but superficially, nor indeed will not though I might, for they swallow their subiect, and make him as Ouid saied of him selfe.

Quicquid conabor dicere versus erat.

I would earne none of these so dearly, as to tye vp the minde to thinke onely of one thing, her best power by this meanes is taken from her, for so her circuit is limited to a distance, which shoulde walke vniuersallye. Moreouer there growes pride, and a selfe opinion out of this, which deuoures wisdomme.

Marke but a Grammarian, whose occupation well examined is but a single-soled trade, for his subiect is but wordes, and yet his construction is

Of Essayes and Bookes.

of great matters resting in himselfe. *Socrates* was the wisest man of his time, and his ground for that, was his turning all his acquired knowledge into morality: of whome one said, hee fetched Philosophy from heaven, & placed her in Citties. *Plato* laughs at those commonwealths men, that intend onely the enlarging, and enriching of their countreyes, and in the meane time they suffer the inioyers of their labours to be vicious, and dishonest: euen so of these thirsters after knowledge, for hath he all that men possibly may haue, and then inclose it in the chest of a dishonest brest, it but corruptes him, and makes the poyson of his viciousnes more forcible.

*Non mihi res, sed res rebus submittere
coror.*

I liue not to illustrate the excellency of any art, but to ylc artes as Bridles, to reare yppe the head,

H h 2

strong

strong wilfulnesse of my naturall corruption. Thus I see all things, and take example as well by a vicious prodigall fellowe, as by one vpon the gallows, and desire his part no more that is able, and doth nourish excesse, then I do the others, and if I would beleue *Plato*, he holdes this state the better, for the one is now sursetting, the other taking Phisicke. I haue heard of the effects of great reading, ioyned to an vnderstanding able to digest, and carrie it, of high acting spirits, whose ambitions haue beene fed by Fortune and power: these make a great noise in the eares of men, and like a swaggerer seeme to drowne more humble spirits: but equally examined, the giftes of morallity are more excellent, and vertuous. When *Alexander* thirstinge threwe the water offered him vpon the ground, and would not adde to the thirst of his companions with his owne priuate affections, he did much more

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more noblye then in winning all his victories : for those rightly deterrned take away mutuall and admirati-
on, for they were for his owne sake:
but here, compassion, regard of others,
and temperance, pleade for an eternall
applause; this was moralitie; and the
inwarde discourse of an honest minde,
this was no bloodshed, nor blowes,
but the preservation of his friends:
here blood spotted not his name, but
puritie so imbellished it, that no eye
louing vertue can see this peccoe with-
out due praising it. Not of these sear-
tlers into the driftes of nature can I
thinke so well, as of a minde observing
his affections, moderating or spurring
his will, as it flyeth, or straiteth from the
right way of vertue. Thus doe I thinke
of *Seneca*, and *Aristotle*; the firsts
moralities easily to bee vnderstood,
and easily digested to the nourishment
of vertue; the others more high, and
to the reader more questionable, whe-
ther

that it will make him curious, or ha-
 nest. *Xenophon* though his *Cyru* bee so
 good, as plainly sheweth it a life, ra-
 ther imagined, then acted, yet hee so
 plainly discovereth the waye of ver-
 tue, as the easiest vnderstanding can-
 not goe astraye, nor the worst abuse
 him with interpretation. I holde these
 much more safe, then those workes
 which stande vpon Allegories, for
 every head hath not fire enough to
 distill them, nor every vnderstanding
 patience enough to finde out the good
 meaning: and many are so ill, as when
 they haue found out an interpretation
 meete to nourish their sensualitye,
 they staye there, and use the worke for
 their trading. Thus offend, most Poets, who load-
 ing their writings with fictions, feede
 the ignorant and vicious with as much
 poison as preservative. This one of
 them confesseth speaking to his Muse.

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*...e tu perdonar
Sintessofregi a'l ver, s'adorno in parte,
D'altri diletti che de noi le corte.*

And he addes this reason.

*Sal la corte il mondo, one piu versi
Disue dolcezze il lusinghier Pernafo,
Et chul vero condito in molti versi,
I piu schiui allettando ha persuaso.*

Though rightly hee toucheth the tenderesse of humane conceites, which willinglye admit nothing that represents not pleasure, and flatters not sensualitie, yet should it be farre from the gravitie of a writer, to runne with the streames of vnbrideled affections. He should raake with the Constitutors of common-wealths: Lawe-makers; and wise Authors, ought to intend both one thing; they no waye differ, but that onely these last compell not, but intreate their Country-men to bee vertuous. But should a Lawe-maker insteede of punishing

malefactors widen his lawes, & make
them soft vppon the complaints of
men, no state coulde stand: for the
cause of commonwealthes mankinde
would destroy themselves, and this
world by lawes made beautiful, by
being without would become a spec-
tacle of ruine, and desolation. Though
in this kinde Poetrie hath most offen-
ded, yet intending well, it is not to be
reiected: It is a short, and sweete hard
eloquence, it stineth vp noble desires,
and good intentions, when according
to *Plato*, it performeth its office, which
is *Divinos hymnos canere, deorum patrūque
magnarūq; gesta ceterūque praeclarū re-
censere*. Thus it is not basely employed,
nor were it reason, for it is a divine il-
lue of vnderstandings, and dresseth the
subiects of her penfull of witty delight
& is the wings of the fowle with which
she seemes to flie to the heighest part
of imaginatiō. Among Poets *Sennatus*
Tragedies fit wel the hands of a states-

man

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man, for vpon that supposed stage are brought many actions, and fitting the stage of life, as when he saith.

At prima regni est posse te inuidiam pati.

History would haue carried you through many regions, into many batailes and many changes, and you should haue little more for your paines, as in the life of Sylla, and many others of all times. A true lie disposed minde must meditate of this euen at his entering into this life, so shall it be no stranger to him, nor shew he his well performed actions with teares, and exclamations. In another place he draweth the excellency of vertue, and that her strength passeth all strengthes, and saith
Virtus est Domina quae cunctis parat victoria.
For so doth vertue prepare herselfe, that nothing but herselfe see end of them with loue and affection, all other things being by her taught to bee transitory, and mortall, euen part of himselfe, knowing which he neither
feares,

feares, nor longs for the time of his dissolution. So is *Vergils Aeneid* a booke meete for a Prince, and his neere instruments : for it being agreed by the most iudiciall censures, that in matters of state many things fall out both beyond expectation and naturall reason, which wee therefore call the Actes of Fortune : he saith,

Superanda omnis Fortuna ferendo est.

For Pacience keepeth the reputation vnspotted ; though outward forces be destroyed, this makes the minde inuincible, which not onely giues grace and preservation to the best partes of man, but inforceth more commiseration from the victour, then basenesse, intreatie, and supplications, which *Alexander* the vtter ruine of the *Macedonians* glory explained, when *Perses* the last of their kings beeing vanquished, prostrated himselfe at his feete, from which sight he turned his eyes, and called

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led him the robber of his glory, for his power, and name, made his victorie glorious, which the vilenesse of his person brought backe to contempt, as if he had overcome a boye, or a woman, the poorenesse of whose strength makes teares and supplications readier then resistance. At what time England remained vnpolished and vnmanured by the sweetenesse of letters, there was found one *Caesar*, whose name *Tacitus* celebrates with as great praises, as if a Romaine, and a conquerour, which last I name as the spurre of commendations, for more faintly doe all men, as well as Historyographers mention the vanquished then Conqueror: For many actions are brought forth by the halte of occasion, to whom a long discourse is not Midwife, yet done, the worlde maketh some one accessarie of many plottes, which hee neuer thought of, and another guilty of imputations, because
ouer-

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ouercome. But *Caracatus* betrayed,
and brought in triumph to Rome, was
neither dejected with thinking of his
captiuitie, nor amazed at the Romans
splendour, but then taught *Claudius*
how it became him to vse his fortune,
and in spite of fortune with the mag-
nanimity of his own minde made the
action of those times confesse, that, *Ca-*
sar dum suum decus extollit addidit gl-
riam victo. How slowly and vnwill-
ingly praises are bestowed vpon the van-
quished, *Tacitus Relates* speaking of a
king of Sueuia, *Digressus Castellis Van-*
nius funditur praelio, quonquam rebus ad-
uersis laudatus, quod et pugnam manu
capessit, et corpora aduerso vultu ex-
cepit. Hee fought valiantly, and receiued
wounds, but was not valiant because
fortune gaue him not the victory. In
another, *Virgill* teacheth that no noble
minde is fearefull. *Degeneres Animas Timor arguit*.
Who ought better to thinke of this
then

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then a statesman, the height of whose actions brings him to handle thinges to an vnprepared minde daungerous, & fearefull, to eschew which he bindes him in a strong band, he fortels his honour, which is the most precious iewel of greatnesse, without which he becomes as vnprofitable as a Bee without a sting, for whatsoeuer he is, be he neuer so great, or good, yet, *magis fama, quam vis sit arent res sua*, the reputation of a statesman, the credit of a marchant, and the modesty of a woman, preuailing more, then their powers, riches, or beauty. In another place, *Mens immota manet, Lachryma voluntur inanes.*

How feeble the succours of the body are, every vnderstanding obseruing those creatures that either haue no soule, or hauing, vse it not, may easily know: for the grossenes of the bodies nature preuailing but by strength, when that is vanquished *Lachryma voluntur Inanes:*
but

but a minde made strong by vse, & exercise *Inmotamanez*; it lookes not vpon fortune with a dejected spirite, but not puffed vp with the vaine allurements of the body, is then plotting how to recover, not how to desire pardon: he lookes vpon his present state, not with teares, but vpon it, because vpon that ground- worke he must build the course of his freedome as he saith afterward.

*Tu nec de malis, sed contra audentior ira
Quam tua te Fortuna sinet* —

Howsoever that *Scribian* fellow esteemed musicke basely by preferring the neighing of horses before it, yet no question both musick, and letters, & especially verses, which participate both with musick & letters, is a braue raiser of the spirits: & I thinke armes disable not themselves with taking assistance from Poetic, for doubtles it makes valour beautifull, & well becomming, for taking away part of his fiercenesse, and adding instead therof reason, makes it

true

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true fortitude. Of Poets for this purpose
some learned, talke much of *Homer*,
but though they are learned, yet I dare
not speake of him, because as neere as I
can, I wil not build vpo others. Of those
whom I vnderstand, *Lucan*, & *Tasso*, the
one of which is auncient, & the other
as worthy if seasoned by so much time,
but I will not chide the world for that,
for the reuerencing of age, & times past
moderately is a good fault of a good
nature. But this life of armes which cul-
tom hath taught to put on a gallat iol-
lines in his outward behauiour, therby
to show danger & distresse, cannot in
their course mourne, or be feareful, gi-
uing leaue to the minde in these out-
ward semblances to play the braggart,
& lay open what she thinks of her owne
resolution, which fashion of a souldier
bindes him to entertaine all fortunes
alike. For the high words & big looks
that vse hath made tolerable in this life,
would adde deformity to his yeelding
teares or complaints, but especially here.

—Cres—

Sic ut crescit in adversis Virtus

There's the alteration which the frownes of fortune should breede in him, beeing rather an Alarum for the summoning of his spirites, then a terrour driving them away, which power, Nature hath given to the Elements by instinct, but a more excellent power hath she given to man, namely reason, with which if hee dooth not more then those more meanly indowed, it is his fault, not Natures, for in reason and discourse, the abilities of man, there is more then an *Antiparistatist* vertue.

sua quisq; pericula nescit
Attentius maiore metu

So feare ought every way to be remote from the life of a Souldier, for neither is it handsome, nor safe, so stupifying his vnderstanding, that neither the danger, his honour, his countrie, or his life is in, are either defended or regarded. But this banished makes not valour

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valour but furie, for Iustice must bee matched with daring, or else it is not Fortitude; the cause must reconcile the effect to vpright truth, or else;

Hec quantum par a miseris, mens conscia donat?

Were guiltinesse remoued from punishment, yet to wrest the vnderstanding against Iustice, is full of terror, the conscience being an inseparable companion, which neither corruption nor feare can make silent. In no course is it more behouefull then in the life of a souldiour, for armes taketh vpon it to correct the disorder of peace; It is the Phisitian of a state, the Iusticer of a state, the Diuine of a state, for his inforcement is the Phisicke, the execution, the counsaile administered to those obstinacies yntractable, but by computation. *Tasso* doth also yeelde many plentifull rules leading to the preservation of life, and after that of honour.

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*E par lieto morir, poscia che'l erudo,
Tota la è vinto, o saluo il caro scudo.*

Cowards feele not death, but the meditation of death, for that concluder of mortalitie is no more cruel to the coward, then to the valiant, the difference rests onely in their opinions, as it is in many other things of this world. What by some imaginations are called iewels, are by others determind trifles: as these outward things, so the choosers of these the affections, are according to their possessor: for a cowards feare, is in a wise man providence; lavish ioy, solid contentment: appetite made choise, wishes intentes, making hope fruition. Thus certaine doth wisdomes resolution performe his iourney without halting, tiring, or straying. *E par lieto morir*. No doubt but to a minde that can inwardly relate a well-runne course, it cannot but be ioy to be taken vp, for with glory he ends, and remaining longer he could not end better, there-

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therefore longer life could haue beene
but superfluous, perhaps dangerous: for
many yeares well followed haue do-
ted before their ends, and so corrupted
their worke fairely begun. *E saluo il ca-
ro fudo.* In this shield I holde the pre-
seruation of honour, care of his coun-
trie, an honest life, for detraction can-
not be kept out without such a triple-
leaued shield: but this shield imbra-
ced, enuie it selfe cannot wound, but
death appeares like a gratefull maister
releasing his seruant from travell.

*E tempo è ben che qualche nobil op'a,
De la nostra virtu de homai si scopra.*

So lazie, and sluggish are our natu-
rall inclinations, that I wish these ver-
ses the perpetuall obiect of my eyes, &
if I should wish all men the same me-
dicine being sick of the same disease, I
should do them no harme. Who thinks
of the infinite capacity of mā, of his ad-
mirable inuention, of his immortalizing

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the whole volume of abstract, & most formes: of the fertilenesse of his braine, where things are continually in conceiuing, and bringing forth new, and they new, I cannot thinke of any thing which hee hath done that might not be excelled, considering his abilities, his workes are meane and slight, and their perfections so imperfect, as they are not worthy to bee called the children of his loynes.

E tempo ben —————

It is time, so soone 'as our breathing hath set a scotch vpon Time: what can I speake of this time, but as of the light giuen vs to liue by, which who spendeth idly, or (as ill) luxuriouse, is worthy to go to bed darkling, which is, to die without being able to produce any matter worthy of his life, which vacuitie of vertue at that time will breede more terrour to him, then darknesse to children. It is time to do that we came for; for those imployed to be
vigi-

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vigilant, to the flourishing of their country: to those priuate to be an example to others, and safety to themselves, in taking the direct way of right
— *che qualcke nobil op̃ra.*

I am not so precise to call no Actions noble, that carty not with them a rumour, or a glittering: to my meaning nobility and honesty meane all one, & thus may a painfull Artisan be noble, if he follow his vocation painefully and constantly, he is honest, and so noble, being a Limmer of a state, though no maine Organ, and his beeing in right temper, so farre as his strength goeth, a preseruatiue to the whole. To knowe this he ought to temper the hotnes of ambition, for it is not the greatnes, but the goodnesse of an action that makes it worthy, which who so knoweth, and yet prosecuteth the violēce of that humor, ought to be cut off, for nothing is more fatall to a state then innouation, neither is there any thing so fast draw-

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ing to innouatiō as ambitions, it being
innouations minority, like a pumple
the childes age of a sore.

De la nostra virtude bonai si scopra.

Here is the whole power of man
taught the right vse, which we haue a
cōmon speech no lesse illustrates whē
we call the quality of things their ver-
tue, by which we inforce the strength
of each thing to worke by the line of
vertue: to this center should all the di-
ametrical parts of man tend, for they
are but like the rayes of the sun, which
borrow their beauty from the sun: for
without vertue all the abilities of man
are in darknesse, performing all things
doubtfully, and perniciously: *si scopra.*

I do not thinke there can be concea-
led vertues, for though I hate ostenta-
tion, yet vertue ayiming at nothing but
the transforming her selfe into good-
nesse, and the excellencie of goodnesse
resting in her communicating power,
vertue is not come to her perfection,

vn.

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untill come to the perfectiō of goodnes

Duce sei tu, non semplice Guerriero,

Publico fora, e non privato il lullo.

Here doth he shewe the office of a generall, whose iudgement, not bodye, ought to bee imployed: Nature hath taught this to euery man, for shee hath made his armes to giue blowes, & defend, his head to teach his armes, and to be sure we should not vse it out of the right kinde, shee hath giuen it neither nimblenesse, nor strength, but directiō to teach the other parts that vse. More neede not be said of this, for common experience makes it euery mans. I will speake now of no more Poets, though there be more of vse: onely thus much of the auncient Satyrists, I holde them not meete for euery mans reading, for they chide vice, & show it both together, besides their darknes, & personall meanings, take vp more time, then knowne, they are worth: of other books though I haue already commended *Plato*, yet

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speaking of bookes, I must againe
mentio him for his commentators sake,
who doth excellently illustrate him,
which he performes with as little de-
laye, and as fewe idle speeches, as the
vnderstanding receiues knowledge
from the sight of things which deli-
uer themselues truely and simply vnto
her. I knowe not whither I should
speake of Philosophicall bookes more,
since if the reader be not a Phisitian, or
an Herbarist, they breed in him curiosi-
tie rather then vse, for I account these
words of *Plato*, *Peritia efficit ut vita vo-
stra per Artem incedat, imperitia vero ut
per fortunam temere circumuagetur*, to
tend rather to the knowledges pertainēt
to an intended life, then to her vniuer-
sall body: for should a Iudge talke of
the obseruations of an vrine, when he
is about matters of life and death, who
would not determine his skil vneces-
sarie and ridiculous, since his *Arte* cures
the minde, Phisick the body? *nā medici*

curas;

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curant corpora, Pana Animam. What Bookes, or art medles, with a doctrine remote from the vse of life is a busie idlenesse, & a couer of an vnprofitable minde, like fiddlers vndertaking the vse of an Instrument to keepe them from a more laborious trade. Lesse Astronomy then will make a Calender, will serue my turne: onely so much is sufficient in a gentleman as seeing the revolutions of the heauens, hee may see them without dismaidnesse, and vse his knowledge to the comfort of his ignorant charge: As *Dion* going against *Dionisius* the tirant, an Eclipse hapned, which astonished the multitude, but he conuerted it to the Eclipse of their enemies heigth, which fortified, and perswaded the feare, and blindnesse of his souldiours: the Eclipse (I thinke) would haue fallen out, though *Dion* had bin at home quietly in his chamber, and I doubt not but this friend of *Plato* thought so to, but yet the mindes
not

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not able to iudge of truetheſ, muſt be held with the expoſition of theſe celeftiall apparences, and be perſwaded that the heaueus worke thus, onely to incourage, and harden them on. For that coupler, and combiner of wordes Grammer, to be much longer then it is in the armes of our nurſe, is naught. I acount it a pittifull ſight to ſee a fellow at fixty yeare olde, learning to ſpeake: to know the names of things without the things is vnprofitable, as a power to repeate the alphabet by a fellow altogether illiterate. I like well to ſpeake, rather then to make ſignes, and to be carefull of ioyning the nominatiue caſe to the verbe, as my ſeruantſ or friends may vnderſtand what I would, but to be Prentice to *Tonus* and *Sonus* for a life time, is as needleſſe as to make new clothes when one lies a dying, for wordes are but clothes, matters ſubſtance. Rethorickes Cooke-ry, is the vomit of a pedant, which to
make

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make saleable he imitated the Dyer,
whose fat working ill, hee makes a
mendes by giuing those ill cullours
new names: so this venting his infinity
of words with calling it eloquence, and
fortifying eloquence with methodicall
diuisions. *Rhetorica suadet, non docet:*
If she could perswade what were wor-
thy to be taught, and bring that wor-
thy with her, it were better: but the
slipery glibnes of the tongue giueth such
a facility, to speake, as commonly it
runnes without reason, & so is as fruite-
les as a messenger without an arrand. I
might say of those remaining, that they
hold more conclusiōs then are needfull
for euery man, but I wil go no farther
thē this tast. Againe of books, morality
hath very ill luck now a daies, for ma-
ny haue medled with her with ill suc-
ces: I wil name thē for they are vnhappy
enough to be destinated to wast Paper.
Those of cōmōwealthes, came as much
short but it is no maruaile, for cōmonly
they are scholers that neuer knew more
of

of government, then it pleased *Aristotles* Politickes, or some such, rich one-
 lie in the names of *Oeconomicus*, *Despoticus*, and *Politicus*, & then to define
 the three severall gouvernementes, but they were to blame, for the Theorick,
 & Practick of no arte nor subiect differ
 so much, as that of commonwealthes,
 and state businesse. *Seneca* of morality
 is the best, *Petrarch de remediis utrius-
 que fortune* dooth well, but he was a
 sharper Poet, then a Philosopher, there
 being a more excellent quicknesse in
 his Sonets then Dialogues. There is
 now left Historie, which resembles,
 counsaillours that advise nothing but
 what they themselves have done,
 which study is not without daunger,
 for it is so bound to truth, that it must re-
 late falshood, & continue rather in re-
 latio then in advise: of these, the truest
 reflecting glasses are those that present
 particular mens liues. Among those I have
 scene none are worthy but *Plutarch*,
 and

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& *Diogenes Laertius*, which two being diligentlie reade, and rightly vsed, cannot but recompence the readers paines, for the temperance of these Philosophers mingled with the valour of *Plutarches* Capitaines cannot choose but make an exact man. *Tacitus* alreadie hath receiued his sentence from me, but I must againe say, he is more wise, then safe, but that is not his fault: for the Painter is not to be blamed though his picture be ill fauored if his paterne were so, nor *Tacitus* thought ill, because *Tiberius* was a tirant, *Claudius* a foole, *Nero* vicious. But neuer was there so wise an author so ill handeled by commentators, for where as I am sure hee meant still wisely, some of them haue so powdred him with morality, that they conuert his iuice into as little variety, or good vse, as Beware by me good people; or if more gently, like *Aesops* talking creatures, that haue moralls tyed to their tales. The rest haue

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haue left him as they found him, without making him confesse any thing; so that all of them haue done no more, the to try who loues gold so well as to pul it out of the durt, for he that fetches his sentences out of their pages, aduentsures a bemiring. *Comines* is a good Historiographer, he knew much of the practick part of state learning, but I hold *Guicciardine* a better scholler, & more sentencious, as when he saith, *Intutte le attioni humane, et nella guerra massimamente bisogna spesso accomodare il consiglio alla necessita.* For the marshaling aduise more cānot be said, for it teacheth an aduiser to take his marke so sure as he cannot misse: for respectes appearing waighy in the time of the health of a state, must not be redeemed in her sicknesse, for preservation is to bee preferred before comelineesse. There are many bookes by me omitted precious enough, if Time will giue vs leaue to digest these: for I am of

Seneca

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Seneca's minde concerning this variety of Bookes, who compares an vnsettled reader, to a trauailer, that hath many Hostes, and few friendes. There are more, but mine is but an Essay, not a Catalogue. I thinke well of these Bookes named, and the better because they teach me how to mannage my selfe: where any of them grow subtile, or intend heigh matters, I giue my memory leaue to loose them.

There are none that I scratche with my pen that doe not fatherly counsaile me to the way of vertue. I like much better to doe well, then to talke well, choosing to be beloued rather then admired, aspiring to no more height then the comfort of a good conscience, and doing good to some, harme to none. If my Essayes speake thus, they speake as I would haue them, for I thinke not of making morality full of imbrodery, cutworkes, but to clothe her in trueth, and plainenesse: nor if they straye doe I seeke to amende them
for

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for I professe not method, neither will
I chaine my selfe to the head of my
chapter. If there be any yet so ignorant
as may profit by them, I am content:
if vnderstandings of a heigher reache
dispiſe them, not discontent, for I mo-
derate thinges pleasing vpon that con-
dition, not to be touchd with thinges
displeasing, who accoūtes them darke
and obscure let them not blame mee,
for perhaps they goe about to reade
them in darkensse without a light, and
then the fault is not mine, but the dim-
nesse of their owne vnderstanding: If
there be any such, let them snuffe their
light, & looke where the fault of their
failing restes.

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*The Instrumentes of a
Statesman.*

N*Vnc Animis opus Aeneae, iunc pec-
tore firmo.*

Against

The instruments of a States-man.

Against no life doth the force of vice oppose her self; & make so strong a preparation, as against the life of a States-man: for in a priuate course shee prepares her selfe but vpon some fewe places left vnfortified by nature, and transformes her selfe into some vnconquered affections, but here she assaults with the weapons of Power, Self-loue, Ambition, Corruption, Reuenge, and Feare: all which though in all states, yet no where so forcible, as where greatnesse obsecures reason with flatterie, and happinesse determines successe fetched out of his owne merites. In his priuate course, euery man may allot himselfe his company, his imploiments, his successe, which hardly can fall out so contrary to his expectation, that eyther his owne negligence, or necessity shall not mittigate his passion: but here multitudes of purposes, of imploiments, of company, of occasions, so rowle & tumble one vpon another, as like a

K k

Swim-

Essay. 47.

Swimmer in the boysterous Ocean,
doth he neuer so strongly part one bil-
lowe, another ouerwhelmes him, & his
whole life is as troublesome & painful,
as a body sweltred in a crowde: But
howsoever troublesome with being a
maine pillar of a state, howsoever dan-
gerous with beeing outwardly subiect
to state and enuie, and inwardly per-
plexed with his naturall ill affections
made obstinate by fortune: yet these
vanquished, or at least wise honestly
resisted, he becomes of all liuing men
the happiest, and the most innocent of
mispèding the benefit of life. It is with
man, as with the purest thing in esti-
mation, which whilest it selfe, receiues
respect from the sight & imagination,
in recompence of the pleasures & con-
tentment that the sight and imagina-
tion receiue frõ the object: but if spot-
ted or deformed, all the other beauties
turne into blemishes, & are witnesses
of the disgrace, from which sight the
senses

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senses turne away, as knowing this intelligence would be vnwelcome to the minde, as the most abhorred thing of nature.

Man must then keepe his minde, (the infused preciousnesse that makes him man) as cleanness keeps white, or rather as virginity, virginity: for estimation is the sharpest enemy, if lost, and seperated from our friendship. To all men belongs vertue, for he cannot deale iustly with himselfe without vertue, for affection chooseth grossely and partially, will statute the minde to feede the senses, and perhaps some of them to surfet others. He then that must distribute rightly to others without vertue, he shall be vn sensible, because affection knoweth onely what she feelth: to be iust then, hee must be vertuous, to be wise he must be vertuous, for wisdom is but truth, and vertue is truth: to be good he must be vertuous, to be honest hee must be vertuous,

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for vertue is honesty : in a worde to be,
he must be vertuous, for her contrary is
but corruption, which killes and de-
formes, but is not to be seene seperated
from her conquest. Vertue is the rocke
whervpon the expert Architect of life
must build, if hee meane to reconcile
those heavenly adorners of things,
beauty, and lasting. It is the foundatiō
or stemme, that all particular graces
are rooted in, for this plāt so obserued,
as but once liuing in the soyle of man,
the labour is ouer, and the hands that
laboured at the setting, shall bee now
recompenced with the gathering of al
the sorts of wholesome fruits. Honesty,
goodnesse, truth, and wisdom, beeing
all the indiuiduall parts of vertue, and
vertue all them. To the obtaining ver-
tue, which we haue naturally rather in
possibility, then possession : there is no
course, but as *Socrates* saith; *Bona mala-
q; distinguere*. In the knowledge and
choise of these, rests the vttermoſt hap-
pinesse

The instrumēt of a States-man.

pinelle of man, for *Summum bonum est, quod honestum est, & quod magis admire-
ri, unum bonum est, quod honestum est
caetera falsa, & adulterina bona sunt.* To
see how to make this seperation, let vs
take the two bodyes including all the
courses of man, which are proffit and
pleasure: this first, the seducer of man-
kinde, what is it but the adulterate issue
of the senses? whole opinion, or per-
swasion doe wee vse in the receiuing
these but our senses? whose earthly ca-
pacitie is too base a counsaillour to di-
rect him, for whō the earth was made,
neither can they determine of the sub-
stāciāll parts of things, their powers
reaching but to the accidents of sub-
stances, as what is white & what sweet,
but how to vse them they knowe not,
*De bonis, & malis sensus non iudicat, quid
utile sit, quid inutile, ignorat.* The plea-
sures of these things are touched, and
dead at an instant, the estimation of
which, hath made mee repugne that

ordinary speache, and opinion of the worldes. He is a glad man, hee hath a sonne: or his sonne is come home: or he hath an vnexpected inheritance befallen him, truly I will not deny but these occurrentes wil breede a tickling kinde of pleasure, but of ioy they cannot, for it is a more solid thing, and ariseh fro an vnderstanding that is able to iudge, such contentmentes eternall, which the circuit of a narrow imagination can by no meanes grant to these. Of feasts, assemblies, and delights purchased by the wantonnes of to much store, which are not onely named pleasures, and delights, but are euen confessed by the gossip of sensuality to be those blessings that make life pleasat, & to which they apply life: Who out of the experience of almost the circuit of the Sun, seeth not these pleasures either vomited out by the body, or the conscience, and those licorous intertainers plagned with as much thirst, or vnflauory taits as earst with the famine of desires. Were that

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that true excellency in them, that opinion hath seduced Imagination to beleeue, who would thinke that power that giues vs both them, & our selues, would be so hard as to exempt himselve from so material, & excellēt a blessing? But I take myselve here in a fault of too much earnestnes, making the clearenes of light questionable, with bringing in proofes; no question, but ioy, & pleasure differ much, pleasure being so fading, as if not preserved by the meōry it would hardly last so long as her picture were a drawing: but ioy beeing the reward of vertue hath all one nature with vertue, which is eternity. Husbandry defines profit well, for he accountes that profitable that is lasting, but my profit outliues his, for it is eternall, and excelleth him once more, for this profit is both excellēt & lasting, where as his things lasting, craue helpe of a grosse, & thicke substantialnes. This profit vertue, which we mistake, when we accōit a dry morose life, that is so trust vp in forme, &

that it is voyde of all contentment: & no, we looke vpon the least part of vertue when we looke but vpon her countenance, & vpo the worst to, I may safely say, for though she shewes not her teeth in a laughter, yet I wil be bound, her possessor is more laden with contentment, and her conuersation more sweete, and pleasing, then the merriest light-headed conceite, or he whose constancy, to company hath purchased the name of a good fellow. To obtaine which rich adorning of life, there are especially two meanes; A selfe obseruation, which (me thinkes) a Garden formed, but not planted: to plant it, example is the speediest meanes, for the way of precept is more long, and laborious, then that of example, obseruation two wayes purchaseth her perfection, by that of a mans selfe, and others: so example two waies, by the good, & the bad, which last meanes though the *Lacedemonians* did vniustly vse with loosing

The instrumētts of a States-man.

loosing one for another, as some *Alchimistes* purchase their *Elixer* with as much charge as gaine, surffeting their slaves to make their freemen temperate, yet that meanes omitted, voluntarily there wil be enough found to make this medicine, for the world will neuer be so barren, that good men shall not finde more ill, then they can make vse of. To him that will profit by the obseruation of himselfe, must be set vp a marke, reckening from which, he may know his owne profession; as an eye on the sea reaching to the land by some steeple, or tree of stature, gesseth of his iourney. Propound vertue the end of your course, reckon those innate affections most prädominant, and dangerous the miles, which you must quercome before the dispatch of your iourney, and from one of these to another shall you rightlie measure your proceedinges I accept of no other intentes but the obtayning
of

of vertue : for to intend the raising of the body, & to put the minde to drudgerie for his sake, is full of perill and folly, as we say in English, It is to set the Cart before the horse. They are the disease of the body these thoughts, and no more to be beleeued or followed, then the thoughts of a man in a burning feuer. There must bee a course propounded, for a minde full of chinks and holes, powres out it selfe vnprofitably, and spends faster then he gets : his determinations for want of resolution are all monsters, some headlesse, some leglesse, some blind, some deafe, none with their right shape, or christendome ; for it is not enough for the Painter to haue colours, hath he not a solid Idea in his fancy? his colours may shoue colours, but neuer agree so well, as to beget proportion. Euery man hath not all affections, the iourney were then longer then we should haue light to performe it, but commonlie they

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they goe in couples, and though they all wish themselves most power, yet their natures beeing a kin, they agree better, and diuide the spoile: so pride, and couetousnesse: pride is content to giue couetousnesse leave to worke the Vsurer, and in the meane time she goeth to the prodigall, and prepares him fit to feede the vsurer, and when shee, hath burnt him to Ashes, and durte, then goeth she to vsurie, and deuises him with couetousnesse: in the meane time pride is a lazie effeminate imperfection, couetousnesse a miserable indolent vici.

He that is touched with any of these, or others of like natures, let him stricte-ly examine their gaines and their losses, if hee findes them transitorie, vnsafe outwardly, inwardly torments, full of vexation, and disquietnesse, what an vndiscreete choise dooth hee make of his companions? To performe this surely, let him obserue others,
and

and especially those whose nearness
of fashion, and life seeme to confesse a
likenesse: here he seeth truly, (if ever
he wil do iustice it is here) how he falls,
how he riseth, what is becomming,
what disgracefull; to the least spot,
moale, or wrinkle, shall he be able to
discerne in this Glasse, whose reflecti-
on deciphers more clearly, then his
owne feeling; for there parciality
will corrupt wit, and make her an ad-
vocate of an ill title. Thus much for
observation, whose circuit wholly to
incompasse, would make this writing
fault of mine unpardonable, for it is a
body of a great bignesse, and rich in
solid wisdom, but deciphered by my
pen, it would be thought a Ghost, for
my stocke set on the tainterhookes,
can giue it but shape, not substance. It
is the most precious licour in the world
the most working, and powerfull, all o-
thers are not comparable: for hearbes,
and mettalls, and mineralls, and the
rest

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test of the Chimick ranke, are fetched from some 1. 2. or 3. simples, and are good for one, or two things, if they speake of more they are suspected for impostors: but the licour of obseruation is the whole world distill'd, which is good for the whole worlde, for all things troubling either minde, or body. *Omnia rerum omnium si obseruentur, iudicia sunt, et Argumentum morum ex minimis quoque licet capere.* I know none better at this, then the author of this sentence Seneca, who in his Epistles (the worke, of all he wrought in most estimation with me) makes light obseruations continually beget serious discourse: as when he fetcheth from his blind foole (who was perswaded he could see) the blindness of all men in the seeing their imperfections. Mee thinkes the right vnderstander of example vseth the world like a stage, me like co-mediants, for though he makes least account of a stolne marriage, of

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an amorous young man, of a father
as much in love with his money, as his
sonne with a wench: of a huffing brag-
gart, and a goury Leno; yet even from
these he fetcheth some implementes
of his building, but more from the Tra-
gicall matters of Princes, where the
play is more deepe, and more earnest,
where men being come to the ripen-
ning, and haruest, give the beholders a
more lively representation of vertue,
& vice, then the coldnesse of precept,
which is rather a muster, then a skir-
mish. Who will beleue mee so well
that Aches, and sicknesse thrive best
when resisted? as if *Plutarch* tels them,
Caesar with a falling sicknesse was no
longer idle then sencelesse: instruct
sureliest that are both represented, and
rewarded in the beholders sight. I doe
not thinke there is so leaden, and coun-
terfet a spirite living that would not
give his hand for *Scenolas* action, who
punished himselfe (saith an Author)

more

The instruments of a States-man.

more severely for not killing *Proserma*,
then *Proserma* him for attempting to
kill him. There is this force in precept,
but how would a scholler fly from his
maister that should goe about to per-
swade him to burne of his hand yet
performed it lookes not madly, but
beautifully, and surely, I thinke this
gallant fellow did it more by the helpe
of his discourse, then his bodies wil-
lingnesse, for I verily belecue his body
loued his hand better then his coun-
trei, and it is not to bee blamed for it,
it was nearer a kin to him, and his na-
turall occupation to thinke none so
precious as the partes of himselfe.
Now let me see Gluttony, Luxury,
and wanton Dissolutenesse bee con-
tent to bee throwne out of their
Kingdome with *Nero*, to be despised
of the whole worlde, to couer his
face from the eyes of men, not to dare
to liue, and yet affraide to dye, to beg
death at the hands of his seruants,

to crie out in the end, *Nec amicum, nec inimicum habeo*. I do not thinke, but the most hardened peece of vice, though contented to haue gone with him a great while together, would leaue him now, and serue him as flatterers do po- uertie. But who knowes not, that hath not all his vnderstanding moulten by vice, that deserts and rewardes, are appendices one vpon another, and as inseperable as heate and fire. We heare this without example, as wee see the peeces of things rent from the bodie, without any note, or obseruation: but if this goeth so to, there is left only the medicine of experience which (as Phi- sicians say) in states desperate, either killes, or cures. Questionlesse from the liues of men there are great matters to bee fetched: It is a liuing Booke, by which Princes & great men may with least difficultie gather instructions for the managing their lines, but it is to be done carefully in matters particular, for these

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those performed long since, what need
can hardly fit our time, where not one-
ly states, but even the verie constitution
of men, and their reaches are chan-
ged. I have beene content thus farre to
talk stoically, a profession I confesse,
contrary to my nature, who am easilie
bent, and wrested. It is a profession re-
quired by the world, and reason, for
some part of their doctrine strayeth
from Christianitie: but where it may
be tolerated a nature able to maintaine
the ciuill warres of his own resistance,
and that findes a possibilitie of being
at last victorious, shall do well to per-
seuer: for there can be no life safe,
which if not wholye the entemie of
hope, and feare, yet that borrowes not
some rules from their preceptes, *Talis
est sapiens animus, qualis mundi status
super Lauam, semper illic serenar est.*
Who would not buy this hapines with
thinking of euery thing truly as it is?
no other way dooth he obtaine it, for

he doth buy things as they are worth, & part with them as he bought them & vertue being his mark, other things passe like heres; but the maine is vertue; which both in the seeking, and obtaining, strengthens her pursuer with such honest, and vnderstanding thoughtes, as from nothing here, can he receiue either a gaine, or losse. Here then must be the foundation of a statesman, who must learne this lesson if hee meane to doe well, for being a great Gamster in the world, alwayes in those either gaines, or losses, should he thinke them so, and be either throwne downe; or lifted vp vpon the successe; his life would be distracted, and be able to do nothing for his country, for laughing, or chafing. But when truth, and vertue haue rooted theselues in him; when his discerning shall bee come to that perfection that he seeth the map of nature to the life as it is: when his discourse shall bee come to that

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that strength, that it seeth the inward
graces of the minde are so full, and
compleat, that they can take no additi-
on from the world: and that againe
they are so solid, and firme, as by no
time, nor occasion they can be dimi-
nished, (for *Virtus non potest Maior,
aut minor fieri*) then let him in Gods
name yeeld his country his strength, &
his time,, for then neither victories can
puffe him vp, nor overthrowes deiect
him: he lendes himselfe, and other, not
pitty but assistance, and weepes not
for his owne losses felt, no more then
for *Hecubaes*, seene in a picture, hee
hath met with an excellent workeman
and his squared falling (howsoever
cast) right, and firmly. Thus is ver-
tue, whome though I never sawe to
fastned to any man, as (lending not
a little partialitie to truth) I might
call him a yertuous man: yet we have
diuers that haue done wel, and thought
we had not, yet in our imaginations

where things live in their greatest purity, and flourishing) we can see nothing but mā, that is capable of vertue: for we pay all other things (doing any thing extraordinarily) with the name of instinct, a word giuen vs to (I thinke) by the name of instinct: for it is like a wraстlers sauing a fall with a foiling: for we taking vpon vs to be wraстlers with the misteries of nature, saue ourselues, with the name of instinct, a degree of Ignorance more guilty then plaine ignorance, for here it is impudent, and saues it selfe with a worde, not reason. I haue yet spoken of vertue in grose it is now time to speake of her particuler workinges, how shee manageth the seuerall occasions that doe befall her: and first to the meanes of rising. It is not now the world, where the sauing a Romaine Citizen shall be rewarded with a crowne of honour, and still beare a token of his desert about him, and by the helpe of that im-

print

print his action more deeply in the memories of men: not is there such an equalnesse in states that all mens actions are scene with a like iudgement. It were pittie it were so now, for Pride would ruine all in a moment: the humour of preferring our country before any thing else is spent, the world affordes not a *Curtius*: we hold most of their vices, but what supressed their vices, and kept them in awe, we have not. Shame, honour, and a noblenesse in all their customes, wherewith the *Grecians* & *Romaine* comonwealthes wrought their greatest wonders, are now like a morning mist overcome by the rayes of wit. Our time is the noone time of the world, theirs breake of day, or the gray morning as wee call it. You shall hardly finde a father now a daies, that will care rather how his sonne is dead, the dead, that prizeth his valour dearer then his life, yet in times past, mothers had that hardines that they hated more

that hee should bee wounded in the
 backe, then dead. It is not so now, nor
 I thinke it not necessary, for the spiritte
 of these times ioyned with their de-
 serts would beget to good a particu-
 lar opinion, which would discomper
 gouernment, whose flourishing, stands
 vpon the motion, of the inferior orbes
 in their right place, obedience not ex-
 amination being their destined func-
 tions. It stands now with the iustice of
 a state, to draw the reward of vertue
 from his country, it being not so perti-
 nent that the desert of one be honou-
 red, as the examination what the sub-
 iect is vpon whom this is laid: for may
 this reward increase his estimation be-
 yond the power of suppressing, whatso-
 euer he doth, that he may do much, is
 dangerous: his nature, his power, his
 birth are circumstances to be wayed
 with nolesse care, then the not suffer-
 ring his valour, or wisdom to goe a-
 way empty filled. This hath made me
 wonder

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wonder at the impudent follie of such,
as I haue often heard to extoll their
owne desertes, as to call their country,
ingratefull: alas, no; the power of one
man is too feeble euer to make his coun-
try his debtour: they are traitors to their
country that dare protest this, and
minde too mercenarie to be of worth.
Rather we are obliged to our country,
that vnder the Ensigne of her authori-
ty we may exercise our vertue: for only
in her behoofe, or quarrell, it is law-
full for vs to spend our time, and ad-
venture our liues: for in another state
hee is an huerling, and his indenuors
belong to courtesie, or vaine glo-
ry. Two Germane princes, the one of
them a seruant of the Romaine state
the other their enemy, meeting upon
an enterueiw, of the Romaine part be-
ing demaunded by the other how hee
lost his eye, answered, in the quarrell
of the Romaines: being asked how re-
compenced, he told of Garlandes of
victory

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victory, and other liberties granted
him; the other laughed at the baseness
of his brother that sold his blood for
such trifles. Had he lost it in the service
of his country, this mouth of reproche
had been stopped, it being an action
so iust, and so worthy, as farre over-
lueth either an eye or a life. A virtu-
ous maide needs no persuasion to
this, it being the first lesson of vertue
to her disciples, to shew a mercenary ga-
ping after rewarde, so indifferent she
stands for the applause or honour of
the world, receiuing outward testimo-
nies of gratitude. rather to satisfie the
giuer, & not to seeme a despaier of his
fauour, then needing gifts, honour, or
riches: so for her imploiment labour-
ing truly where she is set, not appoint-
ing the worlde, which roome is mee-
t for her. I confesse a strangeness in
this position, & that from some minds
I take hereby euen the very spirite of
their indeliours: but such minds know
how

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how wauering and perplexed they
liue; so crushed and battered with gi-
uing liberty to hope and feare, as their
life is no life but the harbinger of liuing
griefes, or a ship of glasse navigating
in the sea of errors, as the Poet saith;

*O vita, vita non, ma vna Affanno,
Naut di vitro in mar di cieco errore,
Sotto pioggia di Pianto, et di dolore,
Che sempre cresce con vergogna, et danno.*

There needes no great examination
of this: for euen their very behaviour
giues purblind sights knowledge of
their continuall suffering, which, who
can get vertue to remedy, and to be his
champion, against these hatefull be-
trayers of contentment, he will short-
lie cry out.

*O felice quel di che l'grauo giogo,
Sento far liene.*

I wish to a minde that desires to carie
his life euery way graciously, not vnder
the colour of recreation, to giue any
sports leaue to possesse him too much.

Ire-

I remember *Terence* makes a Father commend his sonne, that all those things were esteemed of him equally, and not too much, which he reioyced in, and he had good cause, for they are things of too light a colour to bee worne by grauitie, they spend much time, a thing not of the least cōsequēce, for either himselfe, or his country still needs it, it lightens the minde, & filles it with thoughts of pleasure and gaming: it is the entrance of corruption, for who resists riches, is often taken by a meaner thing fitting his pleasure.

If I should tell you, that the fighting game of Quailles was *Antonius* overthrowe, it would be thought fetcht a great waye about: but it is truth that *Augustus* ouer-comming him in those wagers, gaue an entrance to the perswasion of his flatterers, that his spirit was obscured by *Cæsars*, and that hee should speed better whē more remote: so that hee left *Rome*, and went into *Egipt*,

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Axiom, lest temperance, & fell to sensuality, which if you will not graunt this the cause of: yet can it not be denied for a motive more attractive then the occasion was worthy of. The body must have recreatiō, but it is to haue it in my opinioⁿ, but as Phisick for necessities sake. But we must goe no farther in this then the auoyding, which without a great power in himself none can do, it being naturally in men, violently to run from one extreame to another. Let not this shunning pleasure destroy affability: gravity is not bodie to frowne and bite his lip: this becomes singularity the destroyer of the loue of others: neither so strictly is the life to be ordered, as shall make men the your imitation. Good is to be done in a common wealth, not onely by Iustice, but by perswasion: to meete the humours of men sometimes, gaires men: and the putting of authoritie, & vsing familiarity, preuailes as much, as the bloodiest sentence of Iustice, whose severity ofte
makes

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makes offendours obstinate, which
though it endes with the smart of the
accused, yet doth it discredit gouerne-
ment as much to haue many put to
death, as it doth a Phisitio to haue ma-
ny patients perissh vnder his cure. Of
flattery the bane of vertue, and the des-
tinated disease killing greatnesse, eu-
ry one can speake, though few auido,
The good *Augustus* that mannaged
principallitie as fairely as it was possi-
ble for a man vnassisted by diuinitie,
was taken heere, but the safest that
might be, I cannot finde that suffered
it to lay hold of his wisdom, or go-
uernement, but it catch'd him by the
eyes, for he loued well that other eyes
should confesse a weakenesse to his, &
not be able to behold them long. *Gau-
debat si quis sibi acutus conueniens, quasi ad
fulgorem solis vultum subminaret.* The
extremitie of this seldome comes but
from meane estates, whom if they bar
from such a liberty of speaking as may
giue oppertunitie to adulation, they
may

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may prevent this daunger: If it come from such as wee holde friends, their life and honestye examined, will tell what they meane. *Anthony* whome I late mentioned, was deceiued by such as would tell him of his faults, but so little of them mixed with so many praises, as their reprooves seemed but like sharpe sance to make him deuoure their commendations more hungerly. But this was a cunning trick, and those lesse cunning are hardly auoyded, since they meete so right with the generall inclination of man, selfe-loue, as commonly they speake no more then wee thinke. The last and best remedy that I know, is that which was giuen me by the worthiest friend I haue, by way of aduise: when commended, examine vnpartially your owne deserts, where if you finde not what is laide to your charge; note that tounge for the instrument of flattery. I cannot thinke of a better remedy, only I must say, it is not

to be done without vertue, for all the examinations of vice are partiall & corrupt. For friends there is no safety but in honest men, for others will betray us if not by our selues, yet with himselfe, for becoming once his friend, wisdom nor forecast, nor the discrying danger ought keepe vs from perishing with him. I holde it no lesse vn safe to chooseth one onely for greatnes, for we make choise of them but for our owne sakes, which they are apt enough to find, & as apt to make vse of vs to their owne profit: we may fall with these, but our rising is in their power: thus the friends of Scianus when Tiberius had discryed him, paidedeerly for their nearnesse. Here a power to descrye into the nature of men, is of great importance, but it is a power as difficult, few being worthy of knowledge, that withall haue not an ability to obscure their defects: wherevpon one saith;

*Grant tu adest par chari signali,
Onde l'argento, et l'or si scuopre,*

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*Manifesiun Segno in human corpo appare,
Ond il buon huom' da l'ro si riconosce.*

To finde out the secret passages of a mans nature, I deuise not to talke so much with him as with his man: his chamber actions discouer more then his appearance in assemblies. I like nothing better in *Montaigne*, then his desire of knowing *Brutus* priuate actions, wishing more to know what he did in Tent, then in battaile, for there beeing himselfe, not ouerawed by respect and company, he spreads himself open, and in this corner giues a discerning eye a more liberall view, then whē he stands vpo the allowance of the generall fight of men. Of seruants now I hold it necessary to speake; an assistance well vsed assisting, but to be handled carefully, & to be chosen with as great regarde: for the imploying, these shewes the many things, which were it possible to bring to effect without their knowlege, were the better. I haue elsewhere mentioned their vse: now I will speake of three things

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things cōcerning thē. The first, the disposing thē according to their natures.

*Tra noi vñ nasce buom, ch'ogni cosa sappia,
Questo è buono ad vn mestier, quello, ad vn altro,*

Tu sai la spada oprar, quello il consiglio.

Of this with nothing so excellent an happinesse am I able to speake, as doth that Maister-peece of English, which in a light Historye meanes the most graue matter, I meane the *Arcadia*, where the besieged *Ambrius* teacheth the vse of seruants & inferiours most exactly: there shall you finde constitutions fitted with charges and employments according to their nature, & the disability of one man for al places. The second care must be, that their employments be not matters of the greatest consequence, reserve these for your selues: for not to bee able to manage matters of waight breeds pride in the employed, and to the lookers on, derogates from your authoritie. The last, so

as to the law I wou: dy not
again

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not least of importance is the carriage of your rewards and punishments: this is the thing that giueth lords good seruants or bad: I like well to let them see all their faults, hardly let all be impardonable though not punished with austeritie. In capitall offences chide not, but let them feelee sharply what it is to be disobedient or rebellious. Talke not with them but vpon occasion: let them at no time haue idle talke: bee a good Maister, not a familiar: and let the haue all their due largely, but paled with the hand of seueritie. For rewards it is the life of their action, and they must bee taught to do wel thus, but let them not know how much they haue done, but extenuate the seruice as much as safely you may, & reward them not presentlie, but rather when it shall looke altogether like your bountie. Of olde seruants make great account, & giue their brused bones meanes to liue their after life in rest: I do religiously hold this, for

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we owe him much that giues vs his youth: and surely there is no greater inhumanity, then to make vse of the fresh time of a man, and turne him out in the colde, and winter of his age. This I finde generally to be the force of vertue, that all her proceedings fall out most safely: for ingratitude a kinde of her contrarie, leaues destitute them that are knowne so barren: if the earth should bee so to the paines of the husbandman, we should starue: If rivers, so to their father the ocean, his liberality to the thirstie earth would make her poore: but nature hath made her creatures more louing, and assisting to one another, therefore is the vngratefull man to be termed a monster. Pitty and humanity, where benefits binde not, must binde: thus come all the vnder states of a states-man to challenge his aide, the plenty of vnderstanding, and riches, wherein hee surmounts these, is giuen him, because he knowes how to imploy

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imploye them best, they are put in his hands not to keepe from them, but to keepe them frō-excesse, that ignorance would fall into, if at his owne directiō. These need onely Iustice, & to be kept from want, which is the charge of high fortunes: but thē it must be done meerly for their benefit, not to purchase popularity, which is an humor full of danger, & no profit, a breeder of vainglory in himselfe, and suspicion in others. The priuate communication of great men with their Prince is the last for outward matters: the last, because I will speake of no more; for otherwaies the turnings and occasions of this life are so infinite; that if enery man that hath written of the matter, were a million of Authors, and all so imployed, more could not be spoken. Howsoeuer his maisters familiaritye may promise a libertie of behauiour, yet neuer to approche him without due reuerence: what euer hee is, yet being a Prince

he is to be reuerenced, and not be practised against, as a wise Author saith, Good Princes are to bee desired, but howsoever they are, to be obeyed. It is the duty of a faithfull seruant to tell his maister of his faultes, I meane of such seruants, as a Prince thinks meet for their wisdom, to bee assistants of his gouernment, but he must watch for opportunity.

— *A'colla, e taci,*

Poi moui a tempo le parole audaci.

Plato holdes him a worthy counsaillour, that is adorned with these three qualities, honesty, wisdom, & boldnes: that his aduice bee safe, hee must haue honesty; that sound, wisdom; that gracious, boldnes. Neuer is aduise to be ministred in the time of the fruition of what you meane to inteeigh against, but then when the smart of the error ioyneth with you in perswasion. This fault was *Christ* in, when he openly inteeighed against drunkennesse, in the midst of *Alexanders* quaffings, hee dyed

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died for it, which though *Alexander* lamented in his sobriety; yet could not that reuiue him againe, but is an example, how circumspectly a seruant must deale with his Prince. Now to the inward minde, by the which as by the fertilenesse, and heate of the soyle, the children of her wombe flourish: All vaine hopes are to be abandoned, as the perswaders vnto all vncertainety and perill. I am not moued against *Nero* for any thing more (excepting his Quiristers occupation) then at his credence giuen to a fellowe, that tolde him of great treasures that lay hidden in *Affrica*, vpon hope of which he dissolutely consumed those he possessed. Certainly these hopes can neuer enter but into a vicious brest, which often resistes reason when shee would looke into it, with these vaine hopes. Ambition also buildes vpon such groundes, and thinkes not vpon any thing that it would, but it beleeueth it shall, whose

reasons were they laide open, would
appeare such feeble impotent things,
as the meanest reache would rather
laugh at, then feare.

*Deniq, Avarities, et honorũ eata Cupido,
Qua miseros homines cogunt transcendere
fines,*

*Iuris, et interdum socios seclerum, atq, mi-
nistros.*

*Noctes atq, Dies viti præstanti labore,
Ad summas emergere opes: hæc vulnera
vitæ,*

*Non minimam partem mortis formidine
aluntur.*

Besides the rest of the miseries of man
that comes from thence, Feare the
most terrible and abhorred thing of
Nature hath here her originall, which
with his inwarde trembling, and di-
stracted motions, hinders also all pro-
ceedings and intents: for feare makes
euery thing looke like himselfe, to a-
uoid which, he heapes mischief vpon
mischief, blood vpon blood.

Vnde

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*Vnde homines dum se falso terrore cometi,
Refugisse volunt longe, longeque recessu,
Sanguine civili vni conflant: diuitiasque
Cōduplicant auidi, cedē cādi accumulātes.*

Thus intermixt, and intangled with
all horrors, are those liues, that are con-
tent to entertaine the desires of vndi-
rect aspiring: these hopes neuer goe
without feares, and they neuer without
ill effects: thus doth hee outwardlye
heape vpon himselfe the detestation of
the worlde, and his owne thoughts
make him detest himselfe.

*La dubbie spenix, il pianto, e'l van dolore,
I pensier folli, et le delire impresse,
Et le queuele in danno a'l vento spesse,
M'hanno a me tolto, et posto in lūgo errore.*

To auoide this, I know no way but
vertue, which so filles, as where she is,
nothing else is sought: take from, or
adde to her, shee is still her selfe, like
a circle whose bignesse or lightnesse
alters not his forme, but his space.
Besides, where as the defects of men

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in times past to vphold their reputations, were faine to perswade the world falsely of their communication with the Gods, and to belye their mothers with the adultery of *Jupiter*, her estimation shall not need these deceits, for the life of her Possessor will show he is diuinely discended, and her counsels shall bee held so sincere, as they shall be accepted without the subornation of the nimph *Egeria*,

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Of Wordes.

22 I Like no Relation so well, as what mine eye telleth me: for there is in speach, as in sumptuous building, many entries, landing places, and Lucomes commaunded more for formalities sake, then for conueniency: so ands, and ifs, and many sounding words stuffe vp empty periods with winde. Natural-ly

Of Wordes:

ly we carry matter better then wordes,
in which nature tells vs, shee vseth
wordes but for an interpretour, because
our ignorance vnderstandes not her
Language, which puttes vs to a great
deale of paine, and makes vs go a great
way about in our inquisition of know-
ledge: for there is lesse drosse in the let-
ters of nature, then in wordes, the sub-
stance of Bookes: for the apparition of
naturall obiectes carries not such a co-
pany of circumstaunces: for the eare
is more deceiued with soundes, then
the eye with colours. That same *Eupho-
nia gratia* the maintainer of prating,
what is it but to feed the auditory, with
Dishes dressed by the painter, not the
cooke? for they may say they are satisf-
fied, when examined what they had, it
proues a painted shoulde of mutton;
suscipia solue, multum mali sub illis latet. It
may proue ill, but if not so, Anatomize
the wordes of these adorers of wordes,
and they proue nothing, which is the
next

next degree to ill. *Seneca* commendes his friende that he heares nothing of him, *Quod pleriq; ex his quos interroga, nesciunt quid agas*: To my friend, I would say, that they know not what thou thinkest, because seldome speaking: for my thoughtes are dearer to me then any actions; performing any thing, it is the giuing thoughtes bodies, and sending them into the world. There was a knight of Rome put to death for translating a dreame of his into wordes, had hee not better haue suppressed his daungerous imagination, and taught another thought to haue killed this; then to haue throwne it out of his breast by the violence of his tongue? I dare be bound his mother if she were alive at that day, wished he could neuer haue spoke, for mothers like nothing in their children so well as life: but his punishment was to seueare, his tongue had beene losse enough, for that had beene the capitall

Traiteur

Of Wordes.

Traitour. Is not this a dangerous iudgment that betraies the whole life for the trespasse of one lim? had it not bin better for him to haue vsed the tonge for a taster, then a distributour? yes, questionlesse. For speach lesse dangerous then this, is good for nothing but to pull speach from others: for willingly (were the company fit) most of my wordes should be interrogation, but when I were at this charge I would be glad to meete with those whose expence of matter should equall their number of wordes. Truth hath fallen vpon it so often, & so commonly, that it is a receiued precept, not to trust a great talker with your secrets, for they haue such a disease of wordes, that like fier they will feede vppon themselves if they want sustenance: so that you must feede him continuallic like a Woolfe, or else hee deuours you, and after himselfe, for he loues nothing so well as wordes.

If

If he had performed it without diuulging, I should haue liked the custome of *Pallas*, the manumized slaue of *Claudius*, who protested *Nil unquam si d-mi nisi nutu, aut manu significasse*: It was a good course: for wordes to inferiours, and seruants, draw on familiaritie, and familiarity robbes masters, and Lordes of their dominion, & rule. If we were now, as wee were once, though speach should bee superfluous (for all should haue beene good, and I thinke then, all knowledges should haue seene trueth in a like quantitie) yet it had not beene so dangerous: for our vices are the Ocean, our wordes the Barkes transporting, and trafficking sin with him, and imperfection with imperfection: so that multitudes, and Assemblies (where talke turnes the minde outward) are as perillous to an honest minde, as to receiue education in a Bordello. Hardly shall a man meete with a tongue in these places
speaking

Of Wordes.

speaking either honestly or temperatly,
for either speaking ill, or too well, takes
vp all mē, flattery or flaunder ingrossing
the whole body of speech: & either he
is a worthie fellow, for I am much be-
holding to him; or very vnworthy, be-
cause I am not beholding to him. what
an impudency of the worlde, is this,
where men dare protest the summe of
vertues, or vices, rests in mens confor-
ming them selues to their humours?
what is this but the confounding of all
goodnesse, & benefit of societies with
including in them selues the estimati-
on of all, and allowing nothing that
workes not for their priuate satisfacti-
on? me thinkes other creatures wan-
ting this are as happy as a licentious
disposition wanting wealth: for by
this meanes they knowe but their
owne infirmities, and goe no farther,
then natures infusio giues them leaue;
but men by the helpe of speech draw
the corruption of others into them-
selues

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selues, & ad to their naturall infirmities
millions of imperfections. I heare men
speake daily, but not a day in a month
finde my selfe bettered by their speech,
but contrarily haue every day such
a company of ragges throwen into
my braine, that I wish my selfe deafe
all the weeke long but on Sundayes:
for then deuotion, and the Booke in
a diuines hand, and his being a di-
uine, drawe me to worke somewhat
out of my hearing, bee he neuer so
lame in his function. How often haue
I seene occasion offer company a vse
of their tongue that might haue bet-
tered their mindes, but as often almost
respected, and inforced vnderstan-
dinges able to haue mounted heigher
to goe with them in the durt, and
made the weather, the season, or
some chaunce consume the preci-
ousnesse of time, and so broken vp
with overladen stomackes and emp-
ty heades to the shame of reason, and
her

Of Wordes.

ber seruante speache ? where the
soules of men are more strong, and
skilfull, there hath vanity so plyed
them, as many there are of prettie
abilities, that trust as much to the
soundiug of their wordes, as some
women doe to white and red, for
the painting of their faces, and end
no petition, without a compelling
the company to applaude it, with
turning their eyes to the lookes of their
auditory.

Was it not this that made *Demof-*
thenes put stones in his mouth to
amend some iarring noise of his voyce,
and to talke to himselfe in vaultes?
Whata follye was this of a wise man?
or if not folly, wickednesse, for either
he meant to seduce the people with the
melody of his tongue, or if not, hee
thought smooth speaking of more
price then it is: for sure among wiseme
where speache is to most purpose,
the

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the licour is not refused because in
earth or wood, for reason is reason, as
well squeaked as sung. I do not thinke,
but *Demosthenes* when his voice was
most cracked, spake as sweetly as *Balaames* Ass, yet he being giuen speech
by the giuer of all things, and reason
by the giuer of all reason, his speache
was to purpose; and so no question,
might *Demosthenes* vntunable voyce
haue beene without ballasting his
mouth. But this is not against speache,
but speakers: for speache may bring
home good Merchandize, if in a wise
Merchants bestowing, and is without
question a Touch-stone, discouering
aswell wisemen as fooles: marrie I
thinke fooles speake more then wise-
men: to shunne which name I will
do my best, and therefore will
say no more.

Of

Of Iustice.

Esay. 49.

Of Iustice.

[N all, I in them whome honour and good opiniõ have left without note, there is a naturall touch of iustice, they cānot determine safetie to themselves without it. The plant of a particuler preservation set by nature, becomes after the tree of Iustice in the soile of policie: the first regarde gives it life, the last growthe and flourishing; selfe-love inuiting him to loue, reason making his loue generall. When the world in his greenest time laye in the armes of ignorance, thus much was knowne; they then measured things by the touch, and sacrificized themselves to experience, they had no presidents before them, whose dilligent obseruation hath giuen power to these last begotten ages, to prophecie of events, and to see

Nn

them

them long before they seele them. It was then but rough hewen, it is now polisht, it was not then, because regarde tooke charge but of one, it is now, because their loues are commixt, and euery one ventures in the barks of the common good: Thus farre, of Justice naturall parentage. Her other side is diuine, euen so farre fitting the constitution of men; as he of a soule and a bodye, so shee of profit and honestie.

The other that would beholde nothing with that care that himselfe, by this is taught to regarde a more noble profit, that is honestie, to giue euery man his due, beeing full of the diuinitie of the heavenly nature. Profit is deuided into the obteyning peace, and plentie. Peace (the nourishing warmthe,) by whose rayes, states stretch out their armes, and enioye a perpetuall Summer) liues not without the nourishment of Justice,
and

Of Justice.

and by Justice liues without the drop-
pe of excesse; for armes are taken,
when equitie is resisted, and excesse
purged by discipline.

Different are the courses of Justice,
betweene the offences forraine and
domestique: on these without thee
must smile, vppon those at home
looke plainlie. Standing on the rank
of companions, they must be perswa-
ded; for where strengthes are equal;
it is safer to aduenture the wit, then
those forces that once overthrowne
are not easily repaired.

Plentie is to be wished, and sought
after, to defend forraigne inuasions,
and to eschewe home discontent-
ments; for the name of power is the
best oratour to perswade peace, and
plentie taken away the venom inci-
dent to men in needs, for there is
noe poyson soe stronge and fatall
to a state, as to haue many poore. To

N^o 2

the

the supreme and highest part of iustice, there belongs a power to discern truth, to be able to penetrate into the secrete and couered actions of men, after to goe according to that knowledge free from partialitie. The first must be ioyned to an honest inclination, or else he hath but one eye, and being so defectiue, is meetter to obey then gouerne, he may doe well, but it shall bee well by chance: a compasse too vncertaine for Iustice to saile by.

This knowledge hath two lims; the knowledge of the lawes, the knowledge to moderate lawe. For those written opinions of Iustice, are often so enfeebled by time, or construction, as for all their faire pretence, they kill instead of curing. But an abilitie to behold things ambiguous with the true sight, giues the time, the persons, and other circumstances, leaue to expound themselves; and reconciles the exposition

Of Flattery, Disſimul. and Lying.

ſition of the law and queſtion, by boiling them together in the fire of a wiſe vnderſtanding. Partialitie may come from feare, loue, or gaine; but ſince they meete in the diſeaſe, and bring forth all one ſickneſſe, it ſhall be my furtheſt to ſay, It confounds all the beautie and happineſſe of ſocieties, being the diſſoluer of thoſe bands and ſamings, that gaue ſafetie to the paſſengers of the worlde, which by this is rent in pee ces, and the whole number of her inhabitants are drowned in the gulfe of calamitie.

Eſſay. 50.

Of Flattery, Diſſimulation, and Lying.

There is hardly a fellow, though he can miniſter no further then the tooth-ake, but will giue Antidotes

against the plague. I would they could
finde out some drug, or drudges sel-
lowe that a man might handle vice
without infection. I desire it, for fere
the drawing this picture be not of the
nature of ill eyes, that make sound, ill;
and diuell wise labour for nothing but
to make all soules leuell with theirs.
I must confesse I am the veriest bung-
ler at this flattery that euer welded
tongue; and not hating natures good-
will to set vp, I haue shunned to bee
prentise to it, because I regarde no-
thing (that exactes not regard) with
that seruencie, that I doe libertie. But
since I am fallen into an Inckpot, and
that these papers I vse onely to make
me cleane, I will speake of flattery as
a thing that I haue hard spoken of, but
was neuer acquainted with. The heart
is the tongues maister, in her trauailes
she vsed this instrument for interpre-
ter, by the helpe of this she traffickes
with the world, and trauailes thorow
the

Of Flattery, Disimulation and Lying.

the sundry regions of dispositions. All this time it is well, but now when the thoughtes goe east, and tongue west, theres the disease. This is plainly sprung from a faint harted cowardise, that is the head of this puddle, and from that head come these three, Flatterie, dissimulation, and lying. *Pharaoh* saith that the flattered haue the disease of ouerliking or else they could neuer bee surprised; & I thinke so to, for an exact, and stricte Iudge of himselfe smells the straight. It is the false reflection of our one thoughtes that abuseth vs. What neede then haue they (that desire not to mend, but paint ouer their constitutions) to hire any other workman saue their owne sweete imaginations certainly they neede not, except they desire witnesses of their follie, and so call in those breath-sellers, and perfumers. A people certainely that eard their fauorers dearely, being the basest, and most groueling mindees that it is

possible for the honest imagination to descend to, that suffer gaine to transforme them into all shapes, looke how you will, if you will, he will looke like you; doe what you will, and warrant him that he shal not be called to an account before the generall accounts, he will do it, shall I make an end of this picture quickly? They are creatures that will not spend a drop of loue vpon any but themselves, they are creatures that haue no other god but pleasure, & haue sold their soules for clothes, & meate, and countenance, not natures children, but dame Needs and base desires. The subiect of this venom, that hath eyes, and yet seeth not, is in a worse state, for besides that he is a looser by time, by whom discretion in spight of his hart is a gainer; (for wisdom is more precious then youth) hee loseth the vse of himselfe, for he can not goe without his trumpeter, a counterfeit fame.

He

Of Flattery, Dissemblance and Lying.

Hee groweth dull if he bee not
houerly new whetted by his flatter-
er, out of countenance if he bor-
rowes not the tongue of men to goe
a iourney of his praise; in a worde, a
substaunce that fetcheth his merite
from the shaddow of vaine glory; and
a lasie worke man that calls for his hire,
before he hath begunne his worke.
But to make this monster more por-
table, it is best to cut him into seuerall
peeces.

There is a selfe flatterer, a flatter-
er of others in hope of gaine, flatter-
ers by exchange; then, flattery for
Princes, for the vulgar, for rich men,
The most subiect to selfe flatterie, are
schollers before they are fledge; for there
is no such cherisher of the imaginati-
on as are letters, this proceedes from
a little wit and no iudgement. They
are like beggars that a smal sum makes
in opinion infinitely rich; but time reco-
uers them from the most part, for either
they

they are not worthy to beare that litle,
or else they betray not their riper yeres
to this enemy of reformation. Some-
times meaner professions get it, but
it is seldome, except they be rich, and
the rich commonly keepe seruantes,
which besides their other offices, may
now and then scratch their masters
itching mindes, and not leaue the bur-
den onely to himselfe.

*Nil habet in se felix paupertas diuinus in se
Quam quod ridiculos homines facit.*

These giue their vices names not
odious, and then looke vpon them for
the essentiall parts of vertue; the easiest
reasons that can be are by them recei-
ued, not looking into the reason, but
whether their reason be content to a-
low of their courses. The next that are
not borne fit for the intertainement of
this ambition of the halfe blood,
worke iorney worke, and giue an o-
ther the ware, and trust themselves
onely to their hire; they extoll, and
compe

Of Flattery, Dissembling and Lying.

commend all, their shall not be so wilde
a weede belonging to *Mecenas* that
he giues not excellent qualities to, and
gildes not ouer as trim as a Brides
rosemary.

*Si bene ueritabit, si rectum minxit amicus.
Sistrulla inuerso crepitū dabit aurea fūdo.*

But who would be content to draw
such vile formes? had I not made a
match with the world that I would
not spare any part of her crackt inhabi-
tants I would euen here begin to re-
pent with ending, but I haue promised
and will through; And because I loue
to suffer as well as execute, I haue
written; let them take my papers, and
doe with them what they will. Suffe-
rances of some kinde are holesomer
then reuenge. Now the last are like
horses that rub one another by consent,
not so able as willing to maintaine a
flatterer, they admire one another and
dame

darne vp their wants with a mutuall service: he calls him wise, the other him valiant, he sweares, the other sweares, and so ouercome with the opinion of their plot, they passe assemblies, increasing the number of their follies, not praises. Easily can not so-ueraintie distinguish betweene humilitie, and flattery; for subiects that ought to prostrate themselves in the lowest kinde to make their speeches follow full of reuerence and respect, haue vnder this a fit opportunity to couer flattery, but the paying their duties is not. When one comes more particularly & personally on, is the danger of which Princes must be so carefull, as of procuring an euemie that can strike him and goe inuisible. The vulgar that build vpon the breathes of one another, and know no more how to examine, then to loue constantly, are like an after game at Irish, that is wonne and lost diuers times in an instant, they are vnme-

Of Flattery, Dissembling and Lying.

Vnmethodicall, hardly to be caught by one forme, any in truth will do it. Speak them faire, and begin, courteous reader, if you speake brethren & companions of my fortune, if you will say, gentlemen, it may doe well, for a pesant reading it will thinke you meant him. Amiable lookes and faire wordes will goe farre enough, flattery of the courtly kinde will serue them, being won commonly more by lucke then cunning. Dissimulation is more tollerable; in some courses necessarie, as if a man be fallen vpon a wife that he cannot loue, yet he must vse her well, and if he cannot performe the expresse commaundement, yet at least to come as neare as he can. Other times it may come very neare honettie to dissemble a mans intentions, as in cases of reuenge, where it giues a pause, and that pause makes roome for consideration, that in the heate of bloud is euer denied audience; and if it neuer come to
that

that perfection, yet it makes oportuni-
 tie of his counsell, who fashions a re-
 uenge that he may be a ſauer by. This
 diſſimulation is a very pretty worke-
 man, and not ſo baſe minded as flatter-
 rie, he calls not night, day: nor badde,
 good: but is a ſkilfull manager of time,
 and beares himſelfe as cunningly, and
 as warmly as the ſunne when he ouer-
 came the wind in maſter *Eſops* moral.
 Lying (the refuge of runnagates) and
 the ingroſſers of vices of the meanest
 price, are ſo hardened by the continu-
 all hammering of ſome beaſtly humor,
 as they looke not ſo much as vpon a
 probabilitie; but beate away repen-
 tance, and remorse, with palpable vn-
 truthes. There is another kinde of peo-
 ple, that builde a certaine reputation
 with beeing the Chroniclers of incre-
 dible relations, maruailes impoſſible to
 ſwallow without faith. The vanitie of
 theſe is impardonable, giuing precious
 truth, for baſe leaſings. One more there

Of Flattery, Dispraise, and Lying.

that tell vntruths, and yet are preserved from lying, by the addequation betweene their tongue and heart, these are onely hurtfull to the credulous, suffering in themselves no other then the imputation of rashe ignorance. For all my disallowance of flatterie, I am not so nice, that (if I had any thing about me worthe the praising) I would not be content to haue it allowed, I to my face allowed. I would be content, euen my selfe I thinke might speake it without ostentation, for truthe is truthe, in spite of customes hart. But I am not furnished with a strength able to ouercome this receiued opinion, and for mine owne parte I like it well, and so doe more; for our weaknesse is concealed, because the discouerie of a mans owne vertue is called arrogancie.

FINIS.